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\*"Go...make disciples..."  
Matt. 28:18-20

# **A Bible Study on Mission for Discovery and Response**

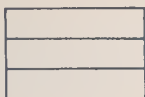
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This study was prepared by Dr. Anderson at the request of the Committee On A Call To Affirmation of Mission and is offered to the United Presbyterian Church for study.

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"Go . . . to all Nations"



Michael D. Anderson

A Bible Study on Mission.. 1973

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\* A footnote on the word "mission." "Mission," as a word, is not a category of thought in the Bible. The Hebrew word for "mission," *dāth*, is used only once in the Old Testament, and in an insignificant sense. *Eptropē*, the Greek word for "mission," occurs only in one instance. (Compare Ezra 8:36 and Acts 26:12.) "Mission" comes from a latin root, *missio*, a "sending off," equivalent to *missus*, "sent." There has been a great deal of discussion in the church about "mission" and "evangelism." Woolly opinionation is bound to arise when persons mix categorical terms of thought, like apples and oranges, as in the following propositional statement: "All evangelism is mission, but not all mission is evangelism." How do you compare apples and oranges? "Evangelism" is a categorical term with definite biblical background. "Mission" is not a biblical word at all, nor does it have a consistent meaning in the lexicon of church history. The problem is this: We can adequately define a biblical word such as "evangelism" from its use in the Bible. "Mission" can come to mean nearly anything the interpreter wants it to mean. In the following study, "mission" is defined by the answer to the important question, "What is it that our Lord sends us to do?" The answer we discover to the question of Christ's "sending" is *our mission*.

## An Assumption

*Mission: . . . Is Possible* is a “participatory” study of the Bible which is searching out the question, “What is it that our Lord sends us to do?” The method of study is evocative, that is, it asks questions. It is our firm conviction that Christians continuously discover the meaning that Christ has for life when we are open to the directions of the Spirit of God and do not attempt to put God and his creative actions in the boxes of our definitions and closed minds.

*Mission: . . . Is Possible* is “participatory” in another sense as well. The church, which is being the body of Christ, cannot afford to have only a single person or an authoritarian group of persons answer all the questions about “mission” and “evangelism.” This format for a Bible study provides the opportunity for the reader to speak as well as to listen, therefore making possible a dialogue about the meaning and nature of mission and its biblical foundation. Furthermore, it is assumed by the author that his “views” are just that, and the author certainly does not intend to be the surrogate for the various views of all the members of the *Committee on a Call to Affirmation of Mission* of the United Presbyterian Church, U.S.A. It is the author’s conviction that the Bible speaks its own message with clarity and authority. This study is an attempt to discover what the biblical basis of mission is for individuals, and for the whole church corporately.



## Introduction

What would you consider to be the basic “mission” command of Christ to his church?

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While in the literal sense, “mission” or “commission,” is not used, consensus would have it that Matthew 28:18-20 comprises the great “mission” command. The following are several basic “mission” commands of Christ (all quotations are from the *Jerusalem Bible*):

Matt. 28:18-20 “All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.”

Acts 1:6-9 “You will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.”

Luke 24:47-48 “He then opened their minds to understand the Scriptures, and he said to them, ‘So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.’”



John 20:19-23 “Peace be with you. As the Father sent me, so am I sending you.’ After saying this he breathed on them and said: ‘Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.’”

Matthew 25:31-40 passim “When the Son of Man comes in his glory, . . . he will separate men one from another . . . Then the King will say to those on his right hand, ‘Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; ‘. . . Then the virtuous will reply, ‘Lord, when did we see you hungry and feed you:’ And the King will answer, ‘I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.’”

Other references on mission you may add.

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The Apostle Paul summarized the essence of the “mission” commands in several texts of his epistles to the early Christian churches. For example, he spoke of everyone who accepts Christ’s Lordship as having the mission of “reconciliation” (II Cor. 5:17-20). As you look at these basic biblical texts on mission, record the essential directions for mission in each. You may compare your responses with those we chose:

Matt. 28:18-20	Make Disciples
Acts 1:6-9	Witness
Luke 24:47-48	Preach and Witness
Jn. 20:19-23	Extend Forgiveness
II Cor. 5:17-20	Practice Reconciliation
Matt. 25:31-40	Respond to Human Needs

“GO, THEREFORE, MAKE DISCIPLES OF ALL NATIONS!”

- Go, preach and witness.
- Go, extend forgiveness.
- Go, practice reconciliation.
- Go, respond to human needs.





## The Mission is the Gospel of Christ

We have already discovered from the several texts on mission that “mission” is not a *part* of Christian faith and life, nor is it merely a “department” of a Christian institution. Mission *is* the gospel. The wholeness of God as Father, Son, and Holy Spirit is given for all the needs of man. Mission is not an accessory of faith. Mission is at the very heart of our relationship to God. “As the Father sent me, so am I sending you” (John 20:21). How did God the Father send Jesus the Christ?

### 1. God Sent Christ As The *Servant Lord*.

Read Phil. 2:1-12 and comment:

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Read Mark 8:27-30 and comment:

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Jesus surprised his disciples by identifying himself as the Messiah (the Christ) who was at the same time the “Suffering Servant” of the Isaiah prophecies.

Read Isaiah 52:13-53:12 and comment:

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“As the Father sent me, so am I sending you,” as *servants of the Servant Lord!*



## 2. God Sent Christ As The Redeemer Son

Read and comment on John 3:15-17; Matt. 21:33-42; Matt. 27:54.

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The Christ who sends his disciples as he was sent, was the "Redeemer Son" who perfectly obeyed God, his Father. He laid down his own life as the full expression of God's perfect love (John 10:14-18a). The mission takes this perfect love as the content of its existence. It is no less than the complete and perfect love of God. "The Father loves the Son and has entrusted everything to him. Anyone who believes in the Son has eternal life" (John 3:35).

## 3. God Sent Christ In The Power of The Spirit

Mission, being "sent" by God, is always in the New Testament, given in the context of the Holy Spirit. Acts 1:6-9, "You will receive power when the Holy Spirit comes on you." John 16:7-9, "I must tell you the truth; it is for your own good that I am going because unless I go, the Advocate will not come to you; but if I do go, I will send him to you."

Read John 1:29-34 and John 20:20-23 and comment:

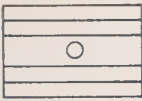
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Mission becomes abundantly clear in the New Testament. *It is being sent, as Christ himself was sent, with the power of God's presence, the Holy Spirit, to be the emissaries of God to the whole world.*

If we are "moved by the Spirit" of God that empowered Christ, as Paul says, we are sent to share the Sonship, and the suffering of Christ. (Read Romans 8:14-17.) In the mission of the gospel, we meet the wholeness of the sovereign Lord as:

a. God the Father who created all things and loves eternally his creation;



- b. God the Son who redeems with self-sacrificial love and forgiveness, persons who know him through trust and acceptance;
- c. God the Holy Spirit who is the powerful presence in persons who receive the new trust-love relationship to the Father that is provided through the Son.

Again, "mission" is responding to a calling that is analogous to Christ's ministry (John 20:21).

Comments that you may have on this definition of mission:  
Jn. 20:21:

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#### 4. Mission Is For All The Needs Of Man

If the mission is to be sent as Christ was sent, and if the Lord's command was to "make disciples," it would seem unambiguously clear that anyone who is concerned about the mission of Christ is himself a "Christ follower." (You may wish to review Matt. 28:18 and Jn. 20:21). Jesus spoke very plainly to his disciples about the price of discipleship (which is the price of mission).

Read Matt. 16:16-26 and comment:

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The price of mission produces an amazing paradox of Christian experience; that is, the cost of losing one's life is rewarded by finding it!

The Jerusalem Bible and the Revised Standard Version render Matt. 16:26 by stating that the benefit of following Jesus Christ is the saving of one's "life."

The King James Authorized Version translates differently: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

We cannot be too careful in stating the problem that arises at this juncture. In the church today, there are some who state that the *mission* of the church must deal with all the *needs of man's life*, and there are others who say that the preaching of Christ for the



*salvation of souls* is exclusively the primary mission of the church.

According to the biblical basis for mission, what is the resolution of this conflict of views? A great deal hinges on this word "life" or "soul" in Matt 16:26. Are these mutually exclusive terms? What is the right translation? What is the correct interpretation? (The Greek word translated in this text is "psyche" and can be rendered "life" or "soul." The real question is, what would Jesus have meant in using the Aramaic equivalent of "life" or "soul?" As English readers of the text, we are tempted to read into such a passage our own cultural and environmental interpretation of "soul"—which is largely informed by Platonic idealism and not by biblical Hebraic thought.) We begin to see the way Jesus responded to "mission" in the context of the whole gospel record. His mission of redeeming love was not only extended to the so-called "spiritual" needs of person's "souls," but also to the healing of the whole person, and to the demand for justice and liberty. If there is any doubt to the complex array of Jesus' concerns in mission to the whole of man's needs, then consider:

Matthew 25 *en toto* Mission to physical conditions of man's needs. Read and comment:

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Luke 10:25-37 Concern that the love of God is not separated from the love of persons. Read and comment:

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John 3:35,36 Belief in Christ as the beginning of eternal life. Read and comment:

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Luke 4:18,19 Concern for captive persons (body and spirit) and for the poor (body and spirit) and for liberty. Read and comment:

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Matt. 23:23,24 Concern that religious practices are not separated from the "weightier matters" of justice, mercy, and good faith!

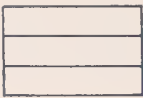
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*Mission is being sent as Christ was sent. The mission is to the needs of the total person.*

## 5. Man Is One, Not Many Parts

If God in Christ sends us on a mission, and if we are sent as Christ Jesus was sent, then we can discover the true meaning of our mission from Jesus Christ. He becomes the content as well as the standard for the style for our mission. Jesus did not deal with only a "spiritual" part of man. We have discovered that Christ dealt with the needs of the totality of human life, and how else could it be if he was the Redeemer Son of his Father's Creation? God created all, not part of man. The fact that Jesus dealt with the wholeness of man's unity and not in compartments of body-mind-spirit is very evident in his dealings with the personal and spiritual needs of the Woman of Samaria, John 4; with Nicodemus, John 3; with Pharisees, Matthew 23. It was the satanic forces that tried to tempt Jesus into dealing with life in segments, to use his spiritual powers without respect to their physical conditions such as throwing himself down from the tower or turning a stone to bread, Luke 4. If God were to divide man into segments of body, mind, and spirit and put a priority only on the spiritual needs of man, then the Incarnation and its great cost in the pain of crucifixion would have been needless. Had that been the case, even resurrection would mean little or nothing, for the Greeks believed that the immortality of soul was, in fact, freed from the decadent body at death.

Christ was the Incarnate Lord whose *mission* was to save *from death the whole of man's life*. As a Jew it would have been unthinkable (for a truly devoted Jew) to believe that you could have a religious sincerity that avoided the physical, social, and psychological demands on true faithfulness to God. We will



illustrate this in two ways: one, the story of the so-called “Good” Samaritan (the Bible does not call him “good”) and two, the Hebrew understanding of the word “soul” of man.

Read again, Luke 10:25-37. What are the leading questions which Jesus answers with this parable?

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This is astounding! Loving, caring concern for a social and physical need is a way of responding to the question, “What must I do to inherit eternal life?” Why? Belief in God is not enough to satisfy man’s response to the gospel of Christ if that kind of belief is divorced from compassionate relationship to God’s creation, in this case, a specific person, an object of God’s love, who needs help. Devotion to God cannot be separated from that to which God is devoted! Jesus, in the Samaritan parable, is not giving a plan for the “Church and Society Department” of the local church at Jerusalem, nor is he stating what is politically expedient for religious Jews, nor is he stating that a religious person is one who joins the Samaritan social welfare party of the state of Palestine. As the Servant Lord and Redeemer Son, he is stating a case for inheriting eternal life. *Belief cannot be separated from what we do!*

Matthew 7:21-23; John 7:17; James 2:14-17; Eph. 2:8-10; I John 4:16-21: Does it not appear that the New Testament combines in a totality the expressions of *belief and action, faith and practice, devotion and compassion, righteousness and justice*? Any comments?

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Belief cannot be separated from practice—if it is authentic. In the New Testament evangelism (which is responding by faith to the new life of God revealed in Jesus Christ) cannot be separated from the fact that the same Lord who *calls us in Christ*, will also *send us in Christ*. Evangelism and mission are integral parts of the whole gospel. A little aside on the Samar-



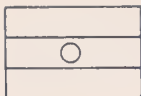
itan parable, Luke 10:25-37, the so-called believers (both clergy) of the parable had to go out of their way, in fact, they probably got into the ditch on the side of the road to miss the human brother in need! The Bible does not say, as is commonly inferred, that the victim was in the ditch! He was *in the road*. Jesus did not allow the lawyer, who was playing rhetorical games, the luxury of separating commitment to God from compassion to man.

The second illustration gives us insight into Jesus' use of the word "soul" or "life" (cf. KJV and RSV on Matt. 16:26). Jesus spoke from a Hebrew background and context and in the language of Palestinian Aramaic, which is closely akin to Hebrew. Jesus spoke Hebrew as well. Hebrew would have been the common religious language of the first century Jewish family and of the synagogue. If the "mission" is to bring saving hope to person's "souls," then what is the meaning of "soul" in the Hebrew context?

## 6. What Is "Man" Who Is Saved By Grace?

What we call the Old Testament would by and large constitute the "Scriptures" for Jesus of Nazareth, and all the New Testament writers. In the Old Testament, there are 14 words of "man," one of which will illustrate the essential meaning for our study of "mission." This is important, for we emphasize, and rightly, our understanding of mission in terms of what God has done in Christ, but to our own loss, we do not also emphasize the meaning of "man" who is the recipient of mission.

"Adam" is used 539 times in the Old Testament for "man" or "mankind." The most cogent references included Genesis 2:5, "The Lord commanded the man saying. . ."; Lev. 5:4, "That a man shall pronounce with an oath . . ."; and Gen. 1:27, God created "man" male and female, and "man" is made in God's image. (Gen. 1:26). Creatures are subject to "man" (Gen. 1:26) but "man" is in no way God-like (Num. 23:19 and I Sam. 15:29). Man is both feeble and mortal as a being, and all succumb to the separation called sin (I Kings 8:46, Jer. 10:14, and Job 25:6).



“Adam,” i.e., “man” or “mankind,” according to the Genesis account, “became a living being.” The word used for “living being” is “*nephesh*” and this Hebrew expression is used 756 times in the Old Testament.

“*Nephesh*” is the Hebrew category that Jesus and first century Jewish teachers, such as the New Testament writers, would use for our English word “soul.” However, the English concept of soul and the Hebrew concept of soul (as used in the Old Testament and by Jesus) are radically different. No one needs to point out the fact that Jesus was not an Englishman!

*Nephesh*, or “soul,” in the Old Testament is the essential being of man; it is the seat of man’s emotions, feelings, passions, selfhood, desire, and life. Flesh and soul are integral terms of a common being, e.g., Job 14:22, “Only his flesh upon him is in pain, and his soul upon him mourneth.” (KJV The *nephesh* is considered to be the inner being of man which is delivered from Sheol in death. (Ps. 16:10, 30:4; Isa. 38:17). *Nephesh* is commonly understood in relationship to a physically identifiable structure of the human being, e.g., the *nephesh* is a living being whose life resides in the blood, Dt. 12:23,24 (“the blood is the living soul,” and for this reason was not to be eaten).

Greek soldiers never considered attacks upon themselves as a threat to their “immortal souls” which would be released upon physical death to re-unite with God. Not so with Hebrew soldiers, where an attack upon the person was an attack upon his inner being, his *nephesh* or soul, II Sam. 1:9.

*Nephesh* in Hebrew is used in place of the American and English concept of “personality.” *Nephesh* is the total descriptive characteristics of man, Num. 23:10; Isa. 43:4; Ps. 124:7; and Deut. 4:9. *Nephesh* is the center of human appetites in Ps. 107:1; Prov. 25:25; Ps. 17:9; and Isa. 5:14. *Nephesh*, the Hebrew concept for “soul” is considered to be the center of emotions as well. (Love—sorrow—joy—alienation—compassion: Gen. 42:21; Ps. 35:9; Isa. 61:10; Jer. 6:8; Ezek. 24:21.) Three salient points need to be stated about *Nephesh* which is man’s total being, his essential self, his





living soul. One, man's existence is dependent on that which is beyond himself. His existence as man and his nature are similar. What he is, and what he does is similar in the Hebrew concept of man. Two, man is soul, not merely body, but one with a positive living quality that cannot be defined as a collection of atoms and particles. Three, *nephesh* is often used in the collective sense for "people" and "community." In Hebrew, when we come close to soul or *nephesh*, we are coming close to the community. There is no body/soul dualism in Hebrew.

## 7. Jesus and Soul Talk

Was Jesus basically Hebrew or Greek? His Hebrew language, culture and heritage is the very vehicle of the Incarnation (Gal. 3:23-4:7; Romans 3:21-31). The Christ is a fulfilment of Hebraic faith and promises not the Greek classics! From this Hebrew perspective of *nephesh*, consider again the significance of the statement, "mission, for the Christian church, is sharing a gospel for the salvation of souls." Those "souls" are the total being of persons, and the mission of God's love in Christ is the gift for the whole man. When Jesus stated, "Now is my soul troubled" (Jn. 12:27), we can begin to see and hear with deep pathos the significance of that statement.

The following New Testament references use the word "soul." Does the Hebrew concept of "Nephesh" (that the "soul" is the essential and total being of man) or the Greek concept of "soul" (the transcendent, eternally existent spirit) seem to be the best for helping you understand the passage? Matt. 16:26; 22:37; Luke 1:46; 2:35; 12:20; Acts 14:22.

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## The Missionaries: Who Is Sent?

### 1. A Roman Catholic Heresy

The word “heresy” is used in its literal Greek derivative sense, “hairesis,” or “act of choosing” and not in the official Roman Catholic parlance in which heresy is defined as the willful and persistent rejection of any article of faith by a baptized member of the church. The “heresy” of which we speak is the traditional interpretation of “mission,” i.e., the “sending,” given by the Roman Catholic Church whereby it is stated that Christ commissioned only the eleven apostles (Matt. 28:18) and that the mission of Christ is validated only by those who stand in the direct line of apostolic succession through the bishops of Rome (John 20:14-21). This doctrine of “succession” was not a primary feature of Catholic faith until after the Reformation and the Council of Trent, 1552, and it is receiving criticism from contemporary Roman Catholic theologians within the church, as well as from without. It is useful to mention here because of the bearing it has on the interpretation of the basic “commissioning” passages of the New Testament which we have already suggested, viz., Matt. 28:16-18; John 20:19-23, and Act 1:6-8. The contention of this succession argument is that the commission is given in those instances to only a select few, the apostles. The question arises, was the apostolic commission given to a few, and with that the privilege of confining that commission to particular successors?



Read the “commissioning passages” and comment on the above question:

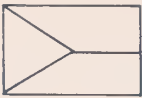
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The Greek word for apostle, *apostoles*, means “one sent forth” (from *apo-stellein*, a verb, “to send forth”). Herodotus (I/21) uses the word when he refers to a “herald” commissioned by the king to negotiate a truce with another nation. The word becomes a proper noun through usage in the early church and did not have a precise meaning in the New Testament. In Acts, apostles means the “eleven” or the “twelve” including Matthias in the 24 of 26 times the word is used, but in Acts 14:4,14, Paul and Barnabas are called apostles, and in Acts 9:27, they are differentiated from the “apostleship” of the twelve. In I Cor. 15:5,7, the twelve are separated from “all the apostles” which infers a very broad and imprecise use of the word. The work of the Apostle Paul and his appointment to apostleship is the witness of God in Jesus Christ. Paul makes it clear that his appointment is from Christ and not from the “hands of men.” (Gal. 1; II Cor. 12:12; Eph. 4:11; II Cor. 11:15-12:11.) There is nothing to suggest that the separation of Paul through prayer, fasting, and the laying on of hands, Acts 13:2f, is in fact an ordination to the apostleship. God, Paul insists, called and sent him in the apostleship, Gal. 1:15f, and the traditional (i.e., Roman Catholic view) set of apostles, centering around the figure of Peter, recognized that Paul had a God given commission which was as valid and effective as their own, Gal. 2:7f.

From the New Testament, we would conclude that the *mission* of the church cannot be the exclusive right of persons who are, or believe themselves to be, in a strict line of apostolic succession.

## 2. A Protestant Heresy

A *de facto* heresy exists in some Protestant systems in which “mission” is confined to special persons, ordained clergy. In the New Testament, the “apostleship,” the “sending out” or mission, is not confined



to a specialized few. "Ministry," too, has a very definite authority to serve the mission of Christ. *Diakonos* is the Greek word meaning "ministry" or "service," again, a noun in common usage which became a proper noun through specialized use in the church, but as in the case of "apostle," "minister" comes from a common verb in the Greek language, *diakonein*. There is a poignant illustration of this word in early literature in which the leader of the camel caravan is called the "diakonos," or "servant." Oftentimes the leader would walk in front of the train while everyone else rode. The word was even used in the sense of "one who had his feet in the dust," the image of a minister, who leads through service.

Who is the "ministry" of Christ and his mission? Jesus gives the word its greatest possible meaning, and he confers it on all who would follow him.

Read Mark 10:45, cf. Dan 7:13,14 to see why the disciples were surprised that the "Son of Man" was to be a "minister," i.e., a "servant."

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The word "ministry" and its action "to minister" (*diakonein*, Mk. 10:45) became an essential mark of the early church which ministered "as Christ ministered" and was "sent" "as the Father sent" the Messiah. "Ministry" is the mission of God through the body of Christ, the church, to the whole world. "Ministry" may involve the same sacrificial service in the church that was an essential mark of the ministry of Christ. (Cf. Rom. 11:13; II Cor. 6:3f; Acts 20:24). The "ministry" (*diakonos*) came to mean the whole church, i.e., "all the saints" (e.g. Rom. 12:7; II Cor. 4:1; II Cor. 5:18; Eph. 4:11-12). The ministry mentioned in Eph. 4:12 is the expression of unity by the whole body of Christ which has many different parts and a common, *diakonias*, ministry.

A final word about ministry. Not only is it not conferred on a specialized "clergy" in the church, but also the mission of Christ through ministry is an expression of the "gifts" of the Holy Spirit in and through individual members of the Church. (*Charismata* is a Greek word meaning "grace-gifts.")



Read I Cor. 12:28 and Eph. 4:7-12 and comment: Is Paul naming ecclesiastical *offices* or describing *functions* of the ministry? I think the latter. Much misunderstanding has arisen over this point. Isn't the *function* of ministry a responsibility of every member of the body of Christ?

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### 3. The Whole Church Is The Missionaries

We shall point out in the following passages of the New Testament the underlying theme of a biblical understanding of mission: *The whole church is the missionaries.*

The whole church is the body of Christ through which God's purpose for the world is realized! The church is the radically new fellowship of the diversity of human community in one unity, and the church has many demands placed on it by God, e.g., to realize unity, to build a new society of relationships in Christ, to confront the strongholds of evil. These statements may seem rhetorical and excessive, but the real question is, do they measure up to the biblical understanding of mission that Christ wills to accomplish through the church?

Read carefully Eph. 1:9,10; 1:15-25; 3:10; 3:21; 5:27; 5:29.

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The challenge is inestimable, yet clear. The church is called to extend the mission of the incarnate love of God in Jesus Christ to all, including the *powers* of the world which are not part of the body life of the church: "I, who am less than the least of all the saints, have been entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ, but also of explaining how the mystery is to be dispensed. . . . So that the Sovereignities and Powers should learn only now, through the Church, how comprehensive God's wisdom really is, exactly according to the plan which he had from all eternity in Christ Jesus our Lord." (Eph. 3:8-11)

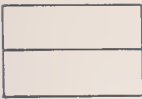


## Mission Styles In The New Testament

The content of the mission on which the whole church is sent is Jesus Christ under whom “God will bring everything together.” What forms are appropriate for the church to use in expressing mission?

### 1. Proclamation

One of the unique features of the New Testament, vis-a-vis, the Old Testament, is the *proclamation* of the faith. With the exception of the Jonah at Ninevah episode (Jon. 3:2) and Isaiah (61:1) there is no clear reference in the Old Testament to the fact that the faith may be conveyed by proclamation. In the New Testament, proclamation is a basic and essential feature of the idea of mission. Again, we point out that “mission” is not a definitive biblical word; however, “preaching” the faith is, and as a term it has very specific characteristics in its New Testament usage. There are three New Testament words used to reinforce the significance of preaching as an essential aspect of mission. One, *euangelizesthai*, “to preach good news;” two, *katangellein*, “to declare or announce;” and three, *kerussein*, “to proclaim as a herald.” It is of further significance that proclamation in the New Testament should not be confused with the modern “sermon” which is generally a homily to those who are already converted to Christ. Proclamation in the sense defined by these three words means the telling of the good news of God’s mighty act of hope



and salvation in the person of Jesus Christ, as told to persons who have not heard. C. H. Dodd, in *The Apostolic Preaching*, has summarized the *kerygma* (the content of the preaching) in the early church in the following way: (a) Christ represents a final time and an age of fulfilment; (b) this is an event that takes place in the life, death, and resurrection of Jesus, and the resurrection is attestation to Christ's Lordship; (c) the Holy Spirit is the continuous presence of Christ's power in the body of the faithful; and (d) the return of Christ is the omega point of history. Proclamation is one form of mission essential to the New Testament and its witness to the meaning of Christian faith.

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## 2. Reconciliation

The ministry of reconciliation is, in the New Testament, an effective accomplishment of the person of Christ to bring together man and God in harmonious relationship. The church has been called to be an agent of the katallage, "reconciliation." Paul states that reconciliation is made possible by the death of Christ which manifests the mercy and forgiveness of God. (Rom. 5:10) Agents of reconciliation are those who have been given the mission of being the very force of forgiveness and mercy which is extended by God through his agents to those who are alienated from God.

Read II Cor. 5:11-21.

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If the Bible speaks at all to the church today, nothing could be more emphatic about the mandate of the gospel of Christ upon the church, his body, than this:



The great duties of the church's mission in proclamation and reconciliation are toward those outside the body life of the church. Archbishop Templeton stated the issue very succinctly, "The church exists for those outside of it." Emil Brunner originated a phrase that has been used by many theologians to define the biblical basis of mission for the Christian church: "The church exists for service as a fire for burning." Can there be any doubt that the New Testament defines the church's mandate as one of extending the reconciling love of God through Jesus Christ to all the world? (Read Eph. 3:10; 4:7-12)

### 3. Identification

Through speech (proclamation) and love (identification) the Christian church extends the mission of Christ. Identification is the most threatening, contains the highest risk, and yields the greatest satisfaction of all the forms of mission. The crucifixion and resurrection of Jesus Christ is the unique pattern of identification and its power to heal and bring new life. "He who knew no sin, took on himself the sins of us all." On the cross, Christ bore the weight of man's desperate alienation from God and from other human brothers and sisters. The identification of Jesus with Lazarus caused him to react to Lazarus' death with deep sorrow and pathos (Jn. 11:35). Jesus' identification with the needs of the Samaritan woman was a social risk (John 4:9). Jesus identified with social outcasts, poor, and disreputable persons (Mk. 2:15-17; 1:32; 1:40-45; Lk. 5:29f; Lk. 6:27). Nothing could be more vividly pictured than the fact that identification is not agreement, that empathy is not tolerance, as demonstrated in the story of Jesus and the woman taken in adultery (John 8:1-11). If the mission is being sent as the Father sent Christ, it would appear that the church must identify, unmistakably so, with the alienated, the outcasts, the poor (including the poor in spirit and poor in faith), if the church is to follow the Lord. Mission is following the Lord.





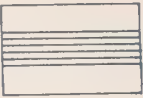
Read Matthew Chapter 16. What is the cross; what is the self-denial the Lord requires of the church today?

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The mission styles of the New Testament are proclamation, reconciliation, and identification. It is the great prayer of Paul to the Ephesians that “the saints together make a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect Man, fully mature with the fulness of Christ himself.” (Eph. 4: 12, 13). The wholeness of the gospel is not presented until all three mission styles are enacted. Probably no one member does all three; it is unlikely that any group within the body of Christ accomplishes an effective proclamation, reconciliation, and identification. “The saints together make a unity in the work of service.”



## Group study schedules

Schedule "A" (45 minutes)  
(For groups of 10 or more.)

*Mission: . . . Is Possible* may be studied as a "collegium digest" in the following manner: Divide the entire essay, including the "introduction" into as many parts as there are members in the group. Using a room with several chalk boards, or many poster size papers taped to walls, or table top paper taped to walls, have each person report in synopsis form, the context of the section of *Mission: . . . Is Possible* that he studied. The group leader summarizes the reports and the monograph as a whole in about 15 minutes. This is followed by 15 minutes of discussion.

Schedule "B" (Three 45 minute sessions.)

Working in triads, study each chapter for 30 minutes, dividing references among members of the triad, discussion, and recording responses of each triad. 15 minutes are used to summarize each chapter in group-leader discussion.

Schedule "C" (Six 45 minute sessions.)

Study individually each section and record responses (30 min.) and conclude with group-leader discussion of each section (15 min.).

Session 1: "Introduction" through "Servant Lord."

Session 2: "Redeemer Son" through "Mission for all the Needs."

Session 3: "Man Is One" through "Saved by Grace."

Session 4: "Jesus and Soul Talk" through "Catholic Heresy."

Session 5: "Protestant Heresy" through "The Whole Church Is The Missionaries."

Session 6: Chapter III "Mission Styles."

Jesus said, "Go, make disciples of all nations."

The 19 flags represent some of the places *Mission* takes us throughout the world.

Page 2	Dominican Republic
3	West Germany
5	Pakistan
6	Japan
8	Tanzania
9	Costa Rica
10	Belgium
11	Colombia
12	Sudan
13	United Kingdom
14	Argentina
15	Thailand
17	Brazil
18	Philippines
19	France
21	Indonesia
22	Switzerland
23	Jamaica
24	South Vietnam

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**Monday  
Morning**

**50<sup>th</sup>  
YEAR**

**A MAGAZINE FOR PRESBYTERIAN MINISTERS**

Volume 50

May 20, 1985

No. 10

Having considered the life and mission of the Presbyterian Church (U.S.A.), we declare that:

We are one part of the body of Christ:  
a community of mutual interdependence in which  
diversity contributes to wholeness.

We are called to live according to the model of  
the suffering servant:  
poured out on behalf of all people.

We are becoming a new creation by the power of  
God's grace:  
to proclaim the good news of Christ and  
to manifest the justice of God.

*Conclusion of the proposed Life and Mission Statement  
approved by the General Assembly Council for recommen-  
dation to the 197th General Assembly (1985).*

08540 NJ

31 ALEXANDER  
PRINCETON

SAMUEL H MOFFETT

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JAN86

At a recent Presbyterian staff meeting in Boston, the Rev. Robert Newbold, associate stated clerk of the General Assembly, addressed participants on the topic "Journeying Toward A New Church." He stated what he believes should be the characteristics of the new church:

—A church known for biblical preaching.

—A church where emphasis is upon discipleship and not upon mere membership.

—A church where worship occurs in the family at home, and not just in the building called church.

—A church whose members regularly study the Word.

—A church whose ministry is expressed in evangelistic outreach, social witness, and world mission.

—A church where stewardship is a normative expression of gratitude to God for his blessings.

—A church where ethnic minorities, singles, women, and young people no longer are tokens, but are included in the total life of the church.

—A church where there is *heavy* reliance on the guidance, teaching, and empowerment of the Holy Spirit.

**Ann Anderson, Managing Editor**  
**Joyce Benedicto, Editorial Secretary**

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C. Rene PADILLA. "BIBLE STUDIES" at Int. Ann. for Miss. Studies, Bangalore 1982. Missiology X: 3 (Jul. '82) pp. 319-338

WHAT IS MISSION? -

- ① Mission is Fishing for the Kingdom. (Lk. 5:1-11)
- ② Mission is Compassion. (Matt. 9:35-38).
- ③ Mission is Feeding the Multitude (Jn. 6:1-71)
- ④ Mission is Confrontation (Lk. 19:28-44).
- ⑤ Mission is Suffering (Matt. 27:11-26).





MEMORIAL PARK CHURCH

MISSIONS

STATEMENT OF PURPOSE

Believing in and in obedience to the Lord's Command in Matthew 28:18-19 -

*"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you."*

We therefore desire:

1. To make disciples of the Lord Jesus Christ and to be His witnesses to all nations.
2. To influence the church to elevate our awareness of the reason, needs and acts of Christian mission in the world.
3. To encourage members to work in Christian mission in a professional role.
4. To conscientiously support mission workers in a variety of fields through our financial, prayer and personal resources.

-- Excerpted from:  
The Mission Policy of  
Memorial Park Church  
Approved December 1983

DISCIPLES IN ACTION SUNDAY

SUNDAY SCHOOL FOR EVERYONE

9:40 A.M.

CHILDREN'S CLASSES - Downstairs

"Models for Action" Mrs. Sally Black

JUNIOR HIGH SCHOOL CLASSES - Fellowship Hall

"Models for Action" Mr. Dale Craig

SENIOR HIGH SCHOOL CLASSES - Fellowship Hall

"Models for Action" Rev. Rich Patterson

ADULT CLASSES - Sanctuary

"World Overview" Mr. David Hicks

DISCIPLES IN ACTION  
Schedule of Activities

12:15 P.M. Lunch (Offering at the Door)

1:30 P.M. Elective Period I  
"Focus: Ethiopia" - F.H. Mr. David Liefer  
"Missions: Outside In" Dr. Carl Templin  
(Parlor)

2:30 P.M. Break

2:40 P.M. Elective Period II  
"Dimensions of Peacemaking" - F.H.  
Mrs. Ruth Rylander  
"Short-Term Overseas Evangelism" - Parlor  
Mr. Robert Malone

3:40 P.M. Break

4:00 P.M. "Where Do We Go From Here?" - F.H.  
Mr. David Hicks

Activities for children ages 5-12 downstairs during  
elective periods.

Free babysitting provided for younger children.

\* \* \* \* \*  
EXTENDED SESSION for 3 to 5 year-olds following Children's  
Sermon at 11:00 Service. Children dismissed to the  
downstairs area. - Roger & Karen Wise

NURSERY CARE - 8:15 A.M.-12:15 P.M. - Marcia Buchman

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## Rethinking Some Modern-Day Missionary Shibboleths

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G. THOMPSON BROWN

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**T**oday we are very conscious of the shortcomings of the missionary mottos of the past. Talk about “the regions beyond,” “the unoccupied fields,” and even “the evangelization of the world in this generation” leaves us a bit uneasy. We find it easy to fault these expressions as arrogant, paternalistic or naive and often fail to cast the same critical eye at some modern-day shibboleths that have served their day and may have become outworn. This paper takes a fresh look at four of these.

### “From Missions to Mission”

In 1969, the influential journal, *International Review of Missions*, changed its name to *International Review of Mission*. This signaled a movement within ecumenical circles to think not of “missions” but of “mission.” Dropping the “s” became significant because it was felt that “mission” must be understood in a holistic sense. The church, the body of Jesus Christ, can have but one mission. Mission must be understood as that which lies at the core of the church’s life and work, not the proliferation of activities that take place at the periphery. In the days of the old Western Christendom, “missions” were established as outposts in faraway lands. But today we know better.

Certainly this change in terminology affirms some very basic truths about the Christian mission. It emphasizes the centrality of mission, the wholeness of mission, the necessity for mission. The whole church must carry the whole gospel to the whole world. We think it inconceivable that the church, as the body of Christ, can have differing missions which are at cross purposes with each other.

But it is also true that this slogan has led to considerable confusion. Having affirmed the truth that the mission of the church is one, we must go on to describe what it is we have affirmed. And here is the rub.

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**G. Thompson Brown** is China Consultant for the Division of International Missions and Adjunct Professor of World Christianity at Columbia Theological Seminary.

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First of all is the *linguistic* problem. R. G. Hutcheson has pointed out the differing, and sometimes conflicting, ways in which "mission" is used (1981:Ch. 6). Sometimes it is used simply as the "aim" or "goal" of an organization. This usage became common during the Second World War in the sense that each military unit was assigned a "mission." Sometimes it refers to the totality of the church's activity,

Paying the pastor, repainting the church kitchen, utilizing a management consultant to improve internal communication processes for the church staff, as well as providing a church school, a local ministry to the poor or aged, and contributions to regional and national denominational programs — all these are included in the concept of "mission of the church" (Hutcheson 1981:83).

A third usage of the word "mission" describes more specifically the church's movement out into the world. This was its original meaning. As the Father sent the Son into the world, so the Son sends the church into the world (John 17:18). "For 'mission' is the Latin of 'sending' and a sense of mission is precisely a sense of having been sent" (Winn 1981:15). We might say that the church is the missile which God has hurled into the world.

It is this third usage of the term that is now in danger of being obscured. Stephen Neill points out the harm done by the inaccurate and nondescript use of "mission": "If everything is mission, nothing is mission, and we are back in the night in which all cats are gray" (1976:57). Lesslie Newbigin makes a clear distinction between "mission" and "missions,"

We have to begin making some verbal distinctions if we are going to have our thinking clear. The first is between *mission* and *missions*. When we speak of the *mission of the Church* we mean everything the Church is sent into the world to do — preaching the gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice. . . . But within this totality there is a narrower concern which we usually speak of as *missions*. Let us, without being too refined, describe this narrower concern by saying: it is the concern that in the places where there are no Christians there should be Christians (Hutcheson 1981:83).

John R. W. Stott also gives to the word a more precise meaning,

"Mission" then, is not a word for everything the church does. "The church is mission," sounds fine, but it's an overstatement. For the church is a worshipping as well as a serving community, and although worship and service belong together, they are not to be confused. . . . "Mission" describes rather everything the church is sent into the world to do (Stott 1975:30).

David J. Bosch speaks of the increase in the use of the word "mission" and calls it a hindrance rather than a help,

The escalation in the use of the concept "mission" has indeed had an inflationary effect for "mission" has now become the flag under which practically every ecclesiastical (and sometimes even generally human) activity is sailing. . . . This development reached its apex at the Fourth Assembly of the WCC (Uppsala, 1968) where practically everything was brought under the umbrella-term "mission" (Bosch 1980:11).

Later he defines "mission" more properly as having to do with the crossing of frontiers. "It describes the total task which God has set the church for the salvation of the world" (Bosch 1980:17).

On this point, almost all missiologists are in agreement. Yet, many denominations today seem not to have heard the concerns raised and continue with all-inclusive organizational structures for mission. If in our usage of "mission," the distinctive quality of "being sent into the world" is lost, then of necessity we must invent a new term and a new way to implement what the church has traditionally understood as "missions."

A second problem with the current definition of "mission" in the singular, with an emphasis on its oneness, is that this obscures the *diversity* which the church has traditionally recognized in its missionary task. The New Testament recognizes this diversity in many figures of speech: the different members of the one body (Romans 12:4-8), the many gifts of the same Spirit (I Corinthians 12:4-11), the various ministries of the church (I Corinthians 12:28-30). If mission is one, then how do we recognize and do justice to the pluralism and rich variety of gifts which make up the church's body?

If the mission is one, then it becomes of crucial importance how and who defines this oneness. Thus, the importance given in church circles today to the setting of priorities and goals for the whole church. Whatever the church does of importance must somehow be defined within the priority or goal statements. Often, the process, rather than bringing about a unity of purpose, simply increases the polarization. Whatever interest group in the church captures the "one mission concept" will then define the church's life and work in such a way that others will feel left out.

Perhaps overlooked in all of this is an understanding of what R. G. Hutcheson has called the principle of "voluntarism in the local church" (1981:154-155). Hutcheson writes that voluntarism is "a central dynamic for the church." Motivation behind the church's mission is not voluntary but is a response to the divine imperative. From the human perspective, however, church members are completely free to join or withdraw, to participate, or not to participate, to contribute or not to contribute.

Today, more than before, this voluntary principle must be understood and utilized in motivating people to participate in the church's mission. World issues today have been so complex that it is impossible for many to identify with mission holistically, so they choose one concern or cause with which they can identify and support with vigor and enthusiasm. Note the proliferation in recent years of organizations, both within and without the church, which define their purpose in terms of a single cause, and appeal to their constituency accordingly. Among Protestant mission organizations which have grown most rapidly in recent years would be the following that would fit this description: Wycliffe Bible Translators, Campus Crusade for Christ, New Tribes Mission, Sudan Interior Mission. The same principle has been true, not only of parachurch organizations, but of ecumenical coalitions

which have specialized in single causes, such as Hunger, Human Rights, Social Justice, Peace or Racism.

It would seem that when a group within the church really becomes enthusiastic about a burning cause which they wish to address, then the principle of holistic mission gives way to sharply focused single mission causes. "Mission" breaks down into "missions" again!

### **"Mission on Six Continents"**

In 1963 at the meeting of the Commission on World Mission and Evangelism held in Mexico City, the theme of "Mission on Six Continents" was adopted. Rapidly, the phrase has come to be used and emphasized by mission boards and agencies to describe the worldwide nature of the Christian mission. The phrase emphasizes an important truth. Mission can no longer be viewed as the sending of missionaries and funds from the continents of Europe and North America to the continents of Africa, Asia and Latin America. We have reached a new understanding that mission occurs not just in some faraway country on the other side of the globe, but here at home — that the continents of North America and Europe are just as much "mission fields" as Central Africa. The base of the Christian movement is now the church in every land.

All this needed to be said in 1963. And it needs to be remembered and emphasized today. And yet the phrase, "Mission on Six Continents," does not get to the heart of the problem in describing the worldwide mission of the church. In fact, it may obscure it. The heart of the problem is the disparity *between* the resources of the various continents. To equate mission in North America and Bangladesh is to miss the point. Much has been made of the growing gap between the rich and the poor countries of the world. The same is true of the Christian churches of the world. Some are getting richer, and spending more of their wealth on themselves. Some, caught in the inflationary spiral affecting third world nations, have proportionately a smaller and smaller percentage of the wealth of the worldwide Christian community to use for mission. The point is made by David Bosch,

The idea of "mission on six continents" is, however, not without its problems. The (correct) observation that the Church is always in a missionary situation, may in specific circumstances lead to myopia, so that the Church remains busy only with her immediate neighborhood and, as Ralph Winter puts it, forget "that 84 percent of all non-Christians are beyond the normal evangelistic range because (they are) outside of the cultural traditions of any national church anywhere in the world" and that the Mexico City slogan helps little to "cut through the massive cocoon within which the churches of the world . . . now live" (Bosch 1978:189).

At such a critical point in the history of the Christian movement, church budgets of ecumenically related denominations continue the trend of showing a smaller and smaller percentage of resources being shared in mission with churches abroad. For example, the Presbyterian Church in the United States (PCUS) whose record might be better than some, spent 3.5 percent of all

contributions for ministries in the other five continents in 1970. In 1980 this percentage had dropped to about 2.6 percent. In 1970, the PCUS missionary force numbered about 10 percent of the number of ordained ministers. By 1980, this was down to about 4 percent (Minutes of the General Assembly 1971, 1981).

Samuel and Eileen Moffett comment on the effect of the Mexico City motto on their denomination, The United Presbyterian Church in the United States of America,

"All mission is one" from Appalachia to Africa. We no longer speak about overseas mission and home missions. We have scrapped that as fragmenting and divisive. Our motto now is "Mission on Six Continents." There is something commendable about this. It is an acknowledgement that each part is necessary to the whole. But that concept has been carried so far in restructuring that the parts are no longer dealt with adequately as parts. We have tried, as someone has said, to create a thing called "fruit" out of apples, peaches, pears and oranges. . . . The slogan, "Mission on Six Continents," while beautiful rhetoric, has resulted in disproportionate gains for mission on only one of those six. It has been a convenient cover-up for isolationism. Mission to the other five continents has suffered enormous losses. The dollar amount we as a denomination spent beyond our own borders fifteen years ago was over twice what we spend now. In real terms, after inflation, it is a drop of 75 percent. All this in the name of wholeness (Moffett 1977).

Other problems arise from an uncritical use of the slogan, "Mission on Six Continents." The great differences which exist between countries are easily ignored. Differences in culture, differences in receptivity to the gospel, differences in the size and strength of the Christian church, differences in the nature of the problems to be faced are all very significant. Literacy may be an enormous problem in Zaire and no problem at all in Japan. Hungry people are found in every land, and yet who would equate hunger in Bangladesh with hunger in Sweden? How a denomination engages in mission in relationship to its own judicatories and congregations is quite different from the way in which it ought to do mission with independent and autonomous churches. What might be appropriate and helpful action at home may be viewed as neo-colonialism when practiced abroad. The assumption that mission is one and the same leads too easily to the assumption that what are high priorities for my church are the same priorities for churches in other lands. "Mission on Six Continents" came about, writes Stephen Neill, because third world church leaders wished to deny distinctions between older and younger churches, but the phrase can hardly be considered as a "serious attempt at theological thought." He goes on to say,

There is a unity in all Christian activity. At the same time there is great variety, since witness will take on very different forms according as it is directed to the sophisticated society of the post-Christian world, to half-Christianized younger people, or to those who have never heard a word of the gospel of Jesus Christ (Neill 1976:57-58).

Having affirmed that each continent is a mission field, let us go on to call the church to mobilize its resources for witness and service in those areas in crisis, for those causes which are neglected, where problems of health,

starvation, and poverty abound, where justice is denied, and where the name of Jesus Christ is not known.

### “Church-to-Church Relationships”

Another shibboleth much in use in recent years is the phrase “church-to-church relationships.” Here again, an important truth about the mission of the church is affirmed. It is the church that is sent into the world for mission. And when one church engages in mission in another land, it is essential that a partnership relationship be established with the Christian community there, should one exist. Because of the success of earlier periods of missionary activity, Christian communities now exist in practically every land on earth. No wonder, then, that today church-mission relationships should assume such critical importance. Such relationships should be “church-to-church.” That is, they should not be through any intermediary “mission” on the field. Relationships should stress mutuality in which each partner both gives and receives. Missionary personnel should be fully integrated into the life and the witness of the church in which mission is to take place. The selfhood and autonomy of the church in the third world should be respected.

All of this has been essential in breaking down the paternalistic patterns of work which had developed in colonial lands. This change in working relationships has made it possible for mission to survive the transition from colonialism to independency in many a new country of Africa or Asia.

Yet, having said all this, it is time now to ask some questions. Having done all this — established relationships with overseas churches which respect their integrity and selfhood, emphasize mutuality, and integrate missionary personnel into national church structures — what comes next? For what purpose is the partnership maintained? Have these new relationships been effective instruments of mission in a world of turmoil and revolution?

Mission is more than the establishment of relationships between two Christian bodies, no matter how cozy or friendly that relationship may be. We believe it is more than the giving of aid and comfort to other Christians. Mission must always and at every point be directed outward to the world — the world in all its lostness, its agony and its suffering. The world for which Christ died — this is the object of mission. Such a mission may be expressed in proclamation, compassion, concern for justice, reconciliation and peacemaking. But the point is that such a mission can never be content with establishing relationships with other churches. Partnership must be for something, not an end in itself. “The church,” wrote William Temple, “is the only society in the world which exists for the benefit of those who are not members of it” (Neill 1976:51).

A subtle danger is created by the shift from *mission* to *relationships*. The two are not the same. A healthy, mature relationship between churches may be a prerequisite for mission, but it can never take its place. The church must be seen as the *base* from which mission moves out into the world. Churches



enter into partnership, not so much to help each other, although this may be a by-product of mission, but to share resources, insights and spiritual gifts in the crossing of frontiers, in bearing witness of a common faith to an unbelieving world, and in demonstrating by deeds of compassion and justice God's love for his suffering and alienated creation.

Viewed in this way, the establishment of churches throughout the world does not mean that mission should be curtailed. Rather it means just the opposite. An enlarged base of operations means the possibility for an enlarged mission! If a missionary is viewed as someone who is received by the church overseas and fitted into its structure, the number of persons who can be so absorbed is limited. The amount of funds which can be pumped into another church without encouraging a new dependency is also limited. This misunderstanding of mission produced the call for moratorium. But once the overseas church is viewed not as a recipient of welfare, but as a base of operations from which a new thrust in mission is to take place, then the whole situation is altered. The strength and size of the overseas church, rather than becoming a limiting factor, becomes an opportunity for a new mobilization of the church's resources in mission to the world. Unfortunately, the church here at home has been led to believe that with the growth of our partner churches abroad, the urgency of the missionary enterprise has abated. But the reverse is true. The enlarged base means more opportunities for advance and a new challenge to the worldwide Christian community.

### **“Every Christian a Missionary”**

Again, a resounding New Testament truth! Every Christian has the obligation to bear witness to his or her faith. Particularly in our day, laypersons who travel abroad in the interests of government, business, the military or in other professions have an opportunity to be missionaries in ways that church professionals do not. This is the way Christianity grew in the early days. Not only the Peters and Pauls carried the gospel, but also soldiers, merchants and “those in Caesar's household.” The mission of the church is too important to be left to the church professionals.

Yet, here again, the phrase and the idea behind it has led to some confusion and misunderstanding. Sometimes it has been used in such a way to imply that there is nothing distinctive about the missionary vocation. No longer is there a need for long-term, professional missionaries who go to another country with the expectation that they will spend the rest of their lives there. The prevailing wisdom among mainline denominational boards is to down-play the appointment of missionary personnel. Lay volunteers and short-term appointments are the wave of the future. Norman Horner speaks of the “new vocational myth” that “the traditional missionary enterprise is dying, and that missionary vocations have declined to the point of no return” (1978).

A closer look is needed. Certainly it must be affirmed that the missionary vocation is not a higher or a more holy calling than other vocations within the church. No particular religious significance derives from crossing salt water!

But all evidence indicates that the need will continue for a distinct and specialized ministry for overseas service which will require long years of training and require the development of very specific skills.

One might also say that "every Christian is a pastor." But having said as much, it would not mean that within the Christian community some should not be trained with special skills needed for the parish ministry. The record shows that during the past two decades there has been an explosion in the number of specialized vocations within mainline Christian churches. The ranks of pastors, presbytery executives, judicatory staff, counselors and chaplains has grown by leaps and bounds. The one exception to this trend is the steady decline in the number of long-term missionaries under appointment by mainline denominations.

The decline is not due to lack of personnel who wish to make this vocational choice. Today there are more full-time, regularly appointed North American missionaries working overseas than at any time in history. The latest survey in 1979 counts 53,494 of them (Wilson 1979:24).

Neither is the decline in the number of missionaries under mainline denominational boards because their missionaries are not wanted. Invitations for new missionary appointments which are received by these boards far exceeds the number which are appointed each year.

The Reverend Yoichiro Saeki, former Secretary for the United Church of Christ in Japan (KYODAN) makes the distinction between "missionaries" and "the missionary" and says why they continue to be important,

Basically, every Christian is a missionary in the sense he or she is sent out to the world by the Church, the Body of Christ. But "the missionary" is a Christian who is sent out for the mission to the world by at least two churches from different nations. What missionaries do and accomplish is important, but the presence of the missionary, crossing the national boundary, itself, is more important. I have often been told that the best missionary is the one who works himself or herself out of a job, after developing national leadership. But I suspect there is presumptuousness behind this conception, which is totally unbiblical, it seems to me. Rather, the missionary should work himself into the job and into the community life of the people to whom he or she is sent to serve (1974).

For those concerned about the unity of the church of Jesus Christ and who feel that ecumenically related mission boards have a special contribution to make, the drastic decline in their missionary personnel in the face of repeated requests from overseas church partners, is a tragic and unnecessary development. Norman Horner has put it well,

Numbers aren't everything, to be sure. No valid theology of mission justifies the equation of effectiveness with mere numbers. But numbers aren't entirely irrelevant, and a decrease of over 60 percent in two decades is not necessarily an occasion for congratulations (1978).

"From Missions to Mission"  
 "Mission on Six Continents"  
 "Church-to-Church Relationships"

“Every Christian a Missionary”

All true! All needed to be affirmed. But now, perhaps, it's time to move on!

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# The Princeton Seminary Bulletin

VOL. LV

JANUARY, 1962

Number 2

Donald Macleod, Editor

Edward J. Jurji, Book Review Editor

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## IN THIS ISSUE

IN keeping with our editorial policy, *The Bulletin* attempts to bring to the Princeton Seminary Alumni worthwhile addresses and papers given here and abroad by members of the Faculty or by visiting preachers and scholars within the program of campus life. In this number we are making available an address, "The Four Dimensions of Mission," delivered by President McCord at the opening Convocation of the Seminary, September 26, 1961.

During the Spring Term, Herbert H. Farmer, professor emeritus of Westminster College, Cambridge, England, visited the campus and gave a thoughtful address entitled, "The Sense of Vocation in the Christian Ministry." Many alumni who used Dr. Farmer's *Servant of The Word* as a textbook and since then have referred to it frequently, will appreciate the publication of this article from the theologian's pen.

Another recent and strong accession to the Faculty has come in the person of Seward Hiltner whose books have found their way with real justification into every preacher's study. In an interesting, conversational way, Dr. Hiltner tells us in "A Theologian's Monthly Date with Psychiatry" of his experiences and relations with The Menninger Foundation, Topeka, Kansas.

The article, "The Creative Preacher," is an abridgment of two lectures given by your editor to the alumni and students of Crozer Theological Seminary, Chester, Pennsylvania, October 30-31, 1961. Part of the Introduction of the first lecture appeared in *The Southwestern Journal of Theology*, Vol. 3, No. 2, 1961, and is reprinted here with their permission.

The sermons are by Paul E. Scherer, Visiting Professor in Homiletics, 1961-63, and by Ernest Gordon, Dean of the Chapel of Princeton University, and Visiting Lecturer in Preaching at the Seminary, 1960-61.

The concluding article, "The Gospel Empowering the Teaching Church," was an address delivered in Chicago, November 6, 1961, by D. Campbell Wyckoff, before the Methodist Conference on Christian Education. Dr. Wyckoff is Professor of Christian Education at the Seminary and the author of a recent book, *Theory and Design of Christian Education Curriculum* (Westminster).

D. M.

# THE FOUR DIMENSIONS OF MISSION

JAS. I. McCORD

TONIGHT marks the beginning of the 150th year of The Theological Seminary of the Presbyterian Church in the United States of America at Princeton. Traditionally the opening address has included words of welcome to those newly arrived on the campus, a short statement concerning the year's program, and the development of some theme relevant to theological education. My words of welcome are especially warm to those of you in the faculty and in the student body whose coming to Princeton is coincidental with the opening of the Sesquicentennial Year. And a very special word of welcome and of gratitude is extended to the Reverend Dr. Henry Seymour Brown, Vice President of the Seminary, Emeritus, who first came to the campus in the fall of 1897, who was graduated in the class of 1900, and who served as Vice President of the Seminary from 1937 to 1946. To Dr. Brown this Seminary and our sister schools in the United Presbyterian Church are indebted for the formation of the Council on Theological Education through which the Church has assumed increasing responsibility for the support of theological education. More than anyone else Dr. Brown merits the title of father of the Council, and I am confident that he is rejoicing in the decision that the Church has recently made to place the needs of her seminaries in the forefront of her program.

On the twelfth day of August, 1812, the Board of Directors appointed by the General Assembly to oversee the foun-

dation and to guide the destiny of a new school for the training of ministers met in Princeton and solemnly inaugurated the Reverend Dr. Archibald Alexander as Professor of Didactic and Polemic Theology. This marked the beginning of formal theological training in American Presbyterianism, for Dr. Alexander entered immediately on the duties of his office, giving instruction to the three men who constituted the student body. When the General Assembly met in the following May, the Reverend Dr. Samuel Miller was elected Professor of Ecclesiastical History and Church Government and was inducted into this office on September 29, 1813. One is greatly tempted to take as the subject of this opening address—"so great a cloud of witnesses"—Archibald Alexander, Samuel Miller, John Nevin, Charles Hodge, Francis Landey Patton, Benjamin Warfield, John Mackay—but "the time would fail me to tell of" them.

One is still moved by the Plan of the Theological Seminary adopted by the General Assembly in 1811, a Plan that has inspired the Seminary's program across the century and a half of its existence. Written into this historic document are these words: the Seminary "is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not be ashamed*, being qualified *rightly to divide the word of truth*."

"It is to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart which



is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the Church."

A part of my summer reading included papers and sermons of the early professors who labored to implement this Plan. I have been impressed with their sense of mission, with the balance they were able to maintain between religion and learning, and with their determinative influence on the life of the Church not only in this land but everywhere over the globe where graduates went from the Theological Seminary sequestered in a rural village in central Jersey. No other institution contributed more than Princeton to making the years from 1815 to 1914 the Great Century in the life of the Church, the century in which the Great Commission was almost literally fulfilled, with the Gospel preached in every land and in almost every tongue.

All honor then to those who have loved the Church and her Head and have followed him into the world as his agents of reconciliation.

But we have not come to Princeton merely to look backwards or to learn only of what God has done in the past. We have been called to participate in the same mission which claimed the allegiance and the dedication of our fathers. We have come to be members of a living tradition, to seek to be obedient ever more perfectly to the will of Christ in the fulfillment of our vocation. We are part of a Church which will always have an unfinished task until the Parousia, until her mission is completed and she becomes in truth the Bride of Christ.

When the World Alliance of Reformed and Presbyterian Churches met in São Paulo, Brazil, in 1959 to discuss "The Servant Lord and His Servant People," it was in the awareness that the Church is faced with a situation that is new and unprecedented. One report referred to the Church's having been planted throughout the world as a testimony to the saving power of the Gospel, and, at the same time, to the world's increasing alienation from the spirit of the Gospel. In the face of this alienation the Church has become confused both at home and abroad and has adopted the stance of theological co-existence. She is confused before the resurgence of the old ethnic religions, baffled by the increasing secularization of life, and she has begun to wonder openly if there is any word from the Lord, with the lurking suspicion that if the answer is affirmative that word is not to be heard within the Church. No more pressing problem faces the Church than that of mission, her own mission to the world in which she has been planted and for which she is responsible. She must discover anew in our own time the reality of the Church militant.

Let me suggest tonight that precisely because the Church is losing her privileged position and being shorn of her old securities, that precisely because the spirit of contemporary culture is increasingly inimical to the Gospel, the Church may be freer than she has been at any time in the modern age to be the Church. This was the experience of the ministers in Little Rock who responded to the challenge of integration and who discovered, some of them for the first time, the reality of the Church as a reconciled and reconciling fellowship of men. They learned what it

meant to be members of a Third Race. What I am suggesting is that through the judgment of God the Church in our time is being released from old involvements and identification with patterns and structures that were less than Christian, her mind is being disabused of old myths and presumptions, and because she is discovering that she is not the world, she is rediscovering her mission to the world.

While the Church's mission is one, it may best be understood in terms of four dimensions. The first dimension is horizontal, the outreach or extension of the Body of Christ. This is the dimension of mission we know best. It is seen in evangelism, in missionary activity, in the creation of new life in Jesus Christ. The Church still exists for this mission; she is the agent of Christ's ministry and of God's redemptive purpose in history. I am not impressed by the cynics who insist that the era of mission is over and who look askance at any attempt to evangelize in the name of Jesus Christ, nor am I impressed with those who have succumbed to the myth of a post-Christian world. For one thing, the assumption that a Christian world has ever existed is so patently absurd that one wonders on what basis it can be made. The Corpus Christianum is the creation of a Roman Catholic reading of history or of those modern historians who, like Henry Adams, have never been able to accept the modern world. It is a romantic notion, the construct of those who must assume, like Hesiod, a previous golden age. Moreover, such a myth fails to take into account the minority status of the Christian faith in many parts of the world. In India, for example, where the World Council of Churches will

have held its Third Assembly, four hundred million persons inhabit a great subcontinent that is only  $2\frac{2}{3}$  per cent Christian. We are told that of the two billion, eight hundred million persons in the world today only between a quarter and a third has some kind of Christian allegiance. When one goes outside Europe and the Americas, the Christian population amounts to only some five per cent. If we are entering an age that is post-Protestant, then that is another matter. But this is something Protestants themselves should be the last to lament if we take seriously the Reformed principle, "*Ecclesia reformata sed semper reformanda*—the Church reformed but always to be reformed."

## I

Let us assume, then, that we shall have our ministry in an age that is post-Protestant and, at the same time, pre-Christian. What does this mean for the horizontal dimension of the Church? Are there not new structures being developed, new conditions that have arisen which have not been brought under the Lordship of Jesus Christ? What do we have to say to someone in the Orient, for example, who has lived in a feudal culture until only a decade or so ago but now has been catapulted into a technological age? We have had years to make this transition. The Industrial Revolution was not collapsed into a single decade for us but was spread over centuries. What have we learned to help those in minority churches who must deal with these radically new conditions precipitated by a technological revolution? Is it not because we have abandoned responsibility for our own great urban centers that our evangelism lags? A Church militant will have a

strategy, will develop tactics, and will enter into every situation in such a way that in her own life the redemptive power of the Gospel is reflected.

Again, what is our response to people who are divided against themselves, whose daily work has been denuded of human significance through routinization and mechanization? The Church has been judged for her loss of interest in persons as persons by the rise of the psychological and psychiatric sciences that have assumed responsibility for the care of souls. I have been greatly encouraged by what my colleague, Professor Seward Hiltner, has written about the Christian shepherd and by his leading the way toward the restoration of the personal element of the Christian evangel.

## II

The second dimension of mission is vertical. The Church's movement is always polar. She moves outward through the extension of the Body of Christ and upward as she grows up into the Mind of Christ. She cannot always be the Church militant, the Church engaged in warfare. She must also be at rest. In her worship she reflects on her true nature as it is already in Christ; she seeks to learn more and more the mind of Christ and thus to become more and more the Church. Only thus can the Church be renewed and manifest her true nature. As Karl Ludwig Schmidt has written, "The object of edification is not in the first place the individual, but the whole, the Church." Edification means, as Dr. Visser t'Hooft has pointed out, "The action of the Holy Spirit by which He creates the people of God and gives shape to its life."

Because we have failed to take this dimension into account and have been content with a one-dimensional form of existence, prophetic spirits like Søren Kierkegaard have insisted that our task now is to re-introduce Christianity into Christendom. Much of our church life today is reminiscent of what Kierkegaard found in nineteenth century Denmark, preaching that is inconsequential and teaching in the church schools that somehow misses any connection with the Gospel. Is it any wonder, then, that our ecclesiastical pronouncements to the world have become so trivial? Perhaps we should consider a moratorium on such pronouncements and begin to address ourselves as a Church with the imperatives of the Christian faith. Such pronouncements might then take on an existential character and recall the Church to her primary responsibility.

The vertical dimension of mission implies that the Church will take her own order seriously. How is the Church ordered today? I am not speaking of the theological myths that surround the various communions but of the phenomenological realities. In the four-way discussions that will soon begin in the United States Episcopal, Presbyterian, and Congregational orders theoretically will be represented. But an impartial analyst might possibly conclude that these are four sects masquerading behind differing institutional façades but having the same phenomenological form. Is it because the Church, instead of being ordered according to the Word of God, is now ordered according to the standards and methods of the business community? The criteria are no longer spiritual but those of efficiency and success. And what has the minister become

in the midst of this? He is the pastor-director, a sort of ecclesiastical junior executive far removed from the role of prophet of the living God.

When the Church fulfills the second dimension of her mission, she will learn what it means to be a Church. Reformed theologians insist that this is the true meaning of discipline, just as discipline for each of us means how to become more and more a Christian. And this is what the world expects of us—even a world that is alien to the spirit of the Gospel. Listen to these words of Albert Camus spoken in 1948 at a Dominican monastery in France: "The world of today needs Christians who remain Christians." And some of you will recall Dr. Proells' words last spring, words growing out of his own experience as a prison chaplain: "In an era like ours . . . we need nothing more than a loud call and 'recall' to ethics and responsibility. Since the transvaluation of all values which we have to proclaim is (contrary to the one which Nietzsche-Zarathustra had hailed) one of return to the spiritual values of the Christian tradition, it is one of greater strictness, austerity and discipline in matters of morals and religion. I would like to call it the proclamation of a broadened and enlightened puritanism."

### III

The third dimension of mission is theological. The Church's movement outward and upward must be informed and directed by the meaning of her message. It is common knowledge that theology has been the glory of the Reformed tradition. One still goes back to Geneva, climbs the hill to the center of the old city, and finds alongside the cathedral of St. Pierre the Auditoire

where Calvin lectured and behind the cathedral the Academy out of which the University of Geneva grew. The buildings and their location are symbolic of that relation between religion and learning which was writ large into the Plan of Princeton Seminary. Here is the cradle of a tradition which wrote creeds and confessions out of the crucible of profound experiences with the living God and which deemed them signposts pointing the way to the Word of God. In Switzerland, the Rhineland, the Netherlands, and the British Isles this was the experience of the Reformed family. They produced subordinate standards through which they confessed anew their faith. How could it happen that this same tradition could grow so sterile that in the mid-twentieth century it finds itself in our own land virtually without a theology? Is it perhaps because we continue to give lip-service to a seventeenth century document which was not produced by us, which is couched in language and in thought-forms alien to our experience, and which was never intended to be a confession? Who of you has ever used it to confess his faith?

It is clear that there are two attitudes abroad in the Church concerning this confession. One is that of the legalist, who is content with the confession as a legal instrument because it absolves him of any theological responsibility. For him the confession is the law of the Church and, like Javert in *Les Misérables*, good, bad, or indifferent, the law is the law. Such an attitude makes theological discussion or reflection utterly impossible and fails completely to take into account the possibility of the Church's hearing afresh the Word of God and re-forming her life in re-

sponse to this Word. It confuses a subordinate standard with the ultimate standard.

The second attitude is that of the pragmatist, the person who sits loose not only to the confession but to all theology, is content with administrative unity, and finds fulfillment in the institutional machinery of the Church. The result is the theological task of this generation is virtually undone. Of course, there are those in this faculty and in other faculties who have spoken and are now speaking relevantly, but the theological dimension of mission is conspicuously absent in the life of the Church.

Let me illustrate what I mean by looking at theology's three traditional functions and at how each fares today. The first is didactic. It is to reflect on the meaning of the Gospel which the Church proclaims. The minister of the Word, the teaching elder, has this theological task. His preaching should not be the odds and ends he has been able to gather together during the week but should come out of his deep reflection on the meaning of the Gospel. His preaching should result in the upbuilding of his people in the knowledge of Christ and in their fuller knowledge of all the ramifications of the Christian faith. I cannot forget how the Reformed churches in Hungary have been able to hold their young people in the face of the Communist regime through their ministers' instructing a new generation each Sunday afternoon, using as the basis of instruction the Heidelberg Catechism. But when the Church's didactic is not rooted in theology, then what is lost is the meaning of the Gospel itself.

Theology also has a polemic task.

There are all sorts of errors in the world, errors that should be clearly labeled for what they are. But when we have no context of truth, no frame of reference, when we have no place on which to stand, then our people are unable to recognize the most blatant error. Thus the Christian faith may become, and in many places has already become, a sort of negative ideology, one more competing ideology among the welter produced by this age.

There is also the apologetic task for theology, something about which I have spoken so often, a function that can only be performed, as Paul Tillich has reminded us, by the theologian's participating "in the human predicament." Dr. Tillich continues, "The theologian does not rest on the theological answer which he announces. He can give it in a convincing way only if he participates with his whole being in the situation of the question. . . . In formulating the answer he must struggle for it." But many of us have become content with a theology that is reduced to recital and with the sermon's success in getting the Israelites out of Egypt by noon on Sunday! What I have described is one of the great tragedies of modern Presbyterianism. The only way to face it is by speaking baldly and candidly and by raising the question if we as a Church are willing to pay the price of developing a theology that is faithful to Biblical revelation and that is sensitive to the needs that have arisen out of the agonizing human situation.

#### IV

The fourth dimension of mission is ecumenical, for ecumenical mission has to do with the fullness of the Gospel of Jesus Christ. Religious associations,

as our denominations tend to be, are increasingly difficult to justify in a pagan world. This contention, of course, is commonly accepted, but up to this point the answer we have given to the ecumenical imperative has been an inter-denominational one, a conciliar response that has produced a *laissez-faire* version of cooperative Christianity. I believe, however, that the meeting of the National Council of Churches in San Francisco in December, 1960, marked the beginning of a new direction, for it has become clear that inter-denominational or cooperative Christianity as an answer to the ecumenical imperative has borne as much weight as it can bear. The conciliar response, for all of its service, is too often limited to those things which are either unprofitable or unimportant. Moreover, if Bishop Newbigin is right when he declares that "our deepest need is not synthesis but repentance" then it presents a cheap and easy-going response to the prayer that the Church may be one. It attempts unity without repentance.

In San Francisco the churches seemed to recognize this. The ecumenical question was put again, with a new sharpness, to the churches, against the background of the conviction that cooperative Christianity was a luxury we can no longer afford. With this came the added awareness that our churches in North America are far behind the younger churches in this area of mission. We face the following disjunction—shall we remain as we are in our separateness, continue in our old ways, or shall we as churches launch forth venturesomely toward some form of churchly unity that will be a visible expression of our oneness in Christ

and of our commitment to a common mission?

The ecumenical question for our generation, I submit, is primarily the question of the Holy Spirit. Are we willing as a Church among churches to let the Holy Spirit be responsible for the Church's life? It is disturbing that the World Council of Churches has not dealt with this question in a major theme in any Assembly and that the Lund recommendation concerning the Holy Spirit has not been followed. Nonetheless, it is precisely because our institutions are at stake that ours must become the Age of the Spirit, of God active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the Gospel and with the world's need.

Perhaps this is why the Pentecostals have begun to attract the attention of classical Protestantism. They have been able to move into rapidly developing countries with a flexibility we do not possess and through their ministry to produce the fruits of the Spirit in the lives of men. We who have stifled the fire of the Spirit of God now see it blazing up in other groups as judgment on our coldness and indifference. For God's Spirit refuses to be stifled—even by the Church! No, especially by the Church, for judgment begins in the house of the Lord.

A Church renewed by the Holy Spirit will become again the Church militant, will move beyond the paralysis of theological coexistence, and in the fulfillment of her mission will participate meaningfully in the struggle in which God Himself is actively engaged.

You have entered seminary at a time when these questions can be raised, and my earnest prayer is that you will find

here a community of commitment and learning in which you can wrestle with the great issues of life. A great minister of the past generation wrote in his autobiography that "a man need not in him-

self be very great to be used by a great idea." Let this be the time and place when you are gripped by the idea of the Church's mission and begin to be used in the service of Christ, the King.

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STUDENTS' LECTURESHIP ON MISSIONS

JOHN ALEXANDER MACKAY, Litt.D., D.D., LL.D., L.H.D.

President Emeritus, Princeton Theological Seminary

# THE SENSE OF VOCATION IN THE CHRISTIAN MINISTRY

HERBERT H. FARMER

THE word "vocation" obviously is derived from the active Latin verb, *vocare*, meaning, to call. An active verb implies something or someone who acts; a call, one who calls. Who, then, is the called in this matter of vocation? The answer which leaps at once to our minds, our being religious people, is God. God is the caller. Yet, I have noticed that some of my secularist and humanist friends, who do not believe in God, still on occasion use the word "vocation" concerning a man's profession or life work. An unbelieving doctor of my acquaintance recently wrote in a testimonial to a younger colleague, "He clearly has a vocation for medicine." But we must ask, who for such an unbelieving man could have done the calling, or, in other words, what did the word, vocation, really mean for him? The truth is, vocation is primarily a religious word, and indeed more than that a theistic, religious word, and indeed more than that, again, a Biblical religious word. In so far as it is still in general use on unbelieving lips, it is really an attenuated survival, a hang-over, from the specifically Biblical-Christian way of understanding man's situation in life. God then is the caller, the active subject of the verb "to call," in this context, and if you do not really believe in a God who can and does call, the word "vocation" is no more than a dead husk, and the only excuse for using it is the lack of anything better. A pantheistic re-

ligion cannot consistently speak of a vocation, nor can a deistic religion, nor can a humanist religion, if there can properly be said to be such a thing. But Biblical religion can, and must, so speak, as the Bible itself impressively shows. In the Bible, from the first page to the last, the word, or the idea, of the active, divine call or calling to men meets you at every point, and that is because it is dominated throughout by a living sense of the personal God—one who, transcending the world, nevertheless is active in it and in human history, and discloses himself through his acts, and calls men into the service of his purpose. And, of course, it is because of God's supreme historic act of self-giving and self-disclosure in Christ that the word "call" or "calling" is supremely, and very especially, a New Testament word in a way for which there is no parallel, so far as I know in any other religious writing. "Called to be Saints." "Called to be an apostle." "Called with a holy calling." "Walk worthily of your calling," and so on, in numerous other instances.

"Vocation," then, we must maintain, is pre-eminently a Biblical-Christian category and "the sense of vocation" is a Biblical Christian religious sense. It has all the weight and amplitude of the Christian revelation behind and within it. But it is important to note that the sense of vocation, of a divine calling, is not, according to the New Testament a peculiarly ministerial word, exclusively



The Christian's World Mission Today

Put very simply, the Christian's world mission is to break through any barrier that separates any part of the world from Jesus Christ and tell the good news about Him in every possible way to anyone who will listen. "He that hath ears, let him hear."

Father + automobile.

## MISSIONS. Jesus' Attitude to Gentile Missions.

3 Negative conclusions: 1) Jesus condemned Jewish proselytism among Gentiles.  
2) " did not preach to non-Jews  
3) " did not permit his disciples to do so.

3 Positive " : 1) Jesus took the idea of vengeance out of the final expectation  
2) Jesus promised final salvation to Gentiles  
3) Jesus had Gentiles in view in his redemptive activity

- Jeremias, Jesus Promise to the Nations (SCM, 1928)

## MISSIONARY (terminology)

The word "missionary" is traditional - "inherited from the Scriptures" and "it is probably indispensable". - p. 9 "Any new word that may be advocated must pass the test of whether it is capable of expressing the basic fact that faith of the Church that its Gospel is God-given, and not simply the ripe fruit of human cogitation; and that its accredited preachers and teachers are the messengers not simply of the churches who authorize a listen, but of God himself who by his sending makes them into missionaries." - pp. 9, 10.

Cyril Blackman, *The Biblical Basis of the Church's Missionary Enterprise*  
CMS, Lond. 1961, pamph.

"No doubt Blackman has a claim to be called the pioneer of mission - mission in the basic sense of responsibility accepted by those blessed with knowledge of God to impart it to all men." Gen. 12:3 p. 13

Jesus' mission - "I came not to call the righteous, but sinners.." Mkt 2:17

"... the mission to the Jews and the mission to the rest of mankind are not competing, or even overlapping enterprises. They are concentric." - p. 18

Acts shows us "something of the earliest theological understanding of that mission. [the Christian Mission] We are made to see it as prompted by the Spirit, and that Spirit itself is seen as the direct gift of the Risen Lord himself." (Acts 2:1-11, 17, 33; 10: 44-47; 13: 1-14; 15: 7-11) - p. 20

Ephesians - thinks in terms of calling thru X<sup>t</sup>, rather than sending. "The concept of mission is therefore in the background, or indeed absent. The 'newly-provoked Christ-controlled organism' is seen as a focus of unity and draw outsiders in, without the need of members of the society going out to attract and summon them." - p. 23

## Aim of Missions (Religious News Service Survey).

### How will a Christian society come?

	UPC	VMC	RCA	VCC
① Conversion of individuals to Jesus Christ?	48.1%	57.9%	65.9%	47.1%
② Efforts of individual Xns for social betterment.	25.1	19.1	18.1	24.3
③ Co-operative efforts of socially minded persons and organizations in securing legislation to advance human welfare	16.2	12.8	10.4	14.7
④ Leadership of organized churches in advocating measures for social betterment.	10.7	10.2	5.5	14.0

### What is the aim of Christian mission?

① Release in both individuals and society the redemptive power of God disclosed in G. X. so that all human life may be made whole.	58.9%	61.5%	38.5%	73.3%
② Bring individuals to accept and live by the good news of the redemptive love of God revealed in Jesus Christ.	33.1%	25.2%	43.9%	19.3%
③ Save those who know not Christ and will be lost unless He is made known to them.	7%	8.7	17.1	1.6
④ Improve the well-being of people by giving them new and improved methods of agriculture, industry, education and health.	1%	4.5	.5	5.8

49.1 % of UPC identify evangelicals in the denomination as "a traditional emphasis" (UCC 38.1, UMC 36.5)  
25.3 "a needed corrective" (UCC 41.1; UMC 30.4)  
10.4 "a divisive force" (UCC 8.2; UMC 17.1)

All denominations 'mean response' was ① that national staff is out of touch with viewpoints of members  
② that NCC is not responding to needs of the denomination.

Am. Soc. of Missiology - June 1982. Evanston, IL

CHARLES TABER - M

Mission as a self-conscious effort to evangelize non-Christians. —  
always appeals to Bible as authority.

Church growth theory adopts proof-texts on homogeneous  
principle + applies its own hermeneutic. e.g. Waples, ch. 5  
on My Kind of People.

But liberals approach Bible without any focus at all — "like an  
artist approaching the Mona Lisa without noticing that it is a  
picture of a woman." Must recover both the unity and  
diversity of the Bible.

### I. Three aspects of the missionary focus of the Bible

#### 1. The Bible

2. God is determined to rescue his people — all them Bible. Why?  
Only of God is a missionary God.

3. The Bible is a missionary book — most obviously in the letters  
of the NT. But also in the gospels — e.g. "but these are  
written in order that..."

#### 2. The missiological unity of Scripture.

The whole Bible speaks missiologically to the intent that God  
intends to restore fallen man to Himself, & that man can reject.  
This always both unity + unity in analyses — "there are always  
the joiners and the splitters".

"The good news in the Bible is never addressed 'to whom it may concern.'" It is always individualized in context.

1. Is a single hermeneutical approach appropriate to all texts.

2. To all texts regardless  
of their diff. origins

3. in all modern situations.

"Western culture is the most atypical of all cultures."



# Cross-currents in Ecumenical and Evangelical Understandings of Mission

Lesslie Newbigin

All seriously committed Christians presumably believe that the gospel is for the whole world. The *evangel* is for the *oikoumenē*. It is therefore strange and sad that the adjectives "evangelical" and "ecumenical" should have come in our time to stand for two mutually opposed positions. This absurd and irrational dichotomy was given notable publicity in the summer of 1980 by the juxtaposition of two world missionary conferences at Melbourne, Australia, and at Pattaya, Thailand. Several of those who attended both meetings have discussed the issues between them. I have tried to follow this discussion as one who believes that every Christian must be both evangelical and ecumenical. I am sure there is both truth and error in both camps, and I am sure that it is part of our obedience to God that we should be willing to listen to one another and to receive mutual correction. What follows is a small contribution to the discussion, and an invitation to correction.

Let me begin with some brief definitions. In what follows I am using the term "mission" to denote the totality of that for which the church is sent into the world in accordance with the Dominical word: "As the Father sent me, so I send you." I am using "missions" to denote particular enterprises within the total mission that have the primary intention of bringing into existence a Christian presence in a milieu where there was previously no such presence or where such presence was ineffective. And I am using "evangelism" to denote communication—by written or spoken word—of the good news about Jesus. In this definition there will be no evangelism unless the name of Jesus is named.

Among many issues that could be discussed I have selected three that seem to me to be very important. The first is the question of the primacy of evangelism over against social and political action. The second concerns the relation of missions to churches. The third is the complex of issues that centers around the questions of universalism and religious pluralism.

## I. Mission and Evangelism

Quite evidently one of the crucial issues in the debate is about the place of evangelism in mission. The cruciality of this issue is indicated in the words quoted from C. Peter Wagner in the January 1981 issue of *Missiology* (p. 74):

As long as the LCWE [Lausanne Committee for World Evangelization] is to continue, its position on the nature of evangelism assumes a crucial significance. It is one thing to assert that the singular task of LCWE is world evangelization, but quite another to define with precision just what evangelism means. Such a definition involves deep theological questions. In my opinion COWE [Consultation on World Evangelization at Pattaya, 1980] answered two of these questions in ways that will furnish a basis for more effective evangelism in the years ahead. The first question relates to the primacy of evangelism in the total mission of the Church. . . . From beginning to end, COWE took a clear and distinct stand on this issue. . . . while

recognizing that the cultural mandate is indeed part of holistic mission, COWE refused to go the route of the World Council of Churches (WCC) and make it either primary or equal to evangelism

And after referring to an effort made by some at Pattaya to have social service treated as on an equal level with, or as part of evangelism, the quotation continues:

COWE not only said "No" to the WCC position of the primacy of social service but also to those evangelical [persons] who are attempting to load the word evangelism with meanings it never has had. If they had prevailed a new word would have to be invented, but COWE held the line at this point.

As I understand it, no one is saying that evangelism is the whole duty of the church. No one is denying the duty of compassionate service to those in need. But clearly it is held to be essential to insist on the primacy of evangelism above everything else. What is at stake here?

Is it simply a matter of the relative importance of words and deeds? If so, it would be a futile debate. No priorities can be assigned between them, because each without the other is ultimately vain. It is the "Word made flesh" that is the gospel. The deed without the word is dumb, and the word without the deed is empty. As H. Berkhof has said, there are times when words are cheap and deeds are costly and there are times when deeds are cheap and words cost lives. The dichotomy that opens up in our perceptions at this point is part of the *dæepgoing* dualism that we inherit from the pagan (Greek) roots of our culture and which the biblical witness has never been able to eradicate. (It is worth remembering that the same Hebrew word is regularly translated in English Bibles both as "word" and as "act.")

I do not find this dichotomy between word and deed in the New Testament. In the "mission charge" given to the Twelve according to Matthew, the authority given is for healing and exorcism. The word that they are charged to speak ("the kingdom of heaven is at hand") is the interpretation of the deeds. The healing and the good news are not two things but one. The good news is that there is healing, and because there is healing there is good news. Words and deeds both point to the same reality—the presence of the reign of God. There is not, and there cannot be any allocation of priority between word and deed. Both are essential. The kingly power of God is present in mighty acts and in words that interpret those acts. Neither can be subordinated in principle to the other.

But to have said that is not yet to have come to the heart of the matter. There is, I am convinced, a real misreading of the New Testament, which lies behind the insistence that evangelism must be given priority over compassionate action. To make clear what I mean I must ask that we look at the New Testament evidence afresh.

Since the time of William Carey it has been customary to take the closing verses of Matthew's Gospel as the fundamental mandate for mission. This text has often been referred to as the "Great Commission," and missionary work has been understood essentially as obedience to the "last command" of Jesus. Harry Boer, in

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his book *Pentecost and Missions*, has shown why Carey had to make this text so central in his apologia for missions: it was because he had to overthrow the view that it applied only to the first apostles and not to the church in all generations. But Boer demonstrates that this way of understanding the motive of missions is not that of the New Testament. The Great Commission is nowhere cited in the New Testament as the basis of missions. At no point does any of the apostolic writers seek to lay upon the conscience of his readers the duty to evangelize as an act of obedience to the Lord. There is indeed an obligation involved, but it is never a matter of obedience to a command. We shall return to the Matthean form of the Great Commission, but first let us look at the Lucan and Johannine forms of it.

Luke tells us that after the resurrection the apostles came to Jesus and asked whether the promise of the imminent coming of the reign of God was now to be fulfilled (Acts 1:6-8). Since the original "good news" was that the reign of God is at hand, this was a reasonable question. The answer of Jesus is both a warning and a promise. The warning is to remember that the reign of God is—precisely—God's reign and not their program. It is strictly and wholly in God's hands and is therefore not a matter for their calculation or speculation. Even the most sophisticated techniques for handling statistics about unreached peoples do not render this warning otiose. The content of the gospel is *God's* reign. This is not a program but a fact. About a program or a campaign one can be optimistic or pessimistic; about a fact one can only be believing or unbelieving. If one believes that God reigns, that is everything and that governs everything. The time and the manner in which he exercises his reign are wholly in his hands. The second part of Jesus' answer is a promise—the promise of the Spirit. They have asked about the coming of the kingdom; he promises them the immediate coming of the *arrabon* (2 Cor. 1:22; Eph. 1:14), the first-fruit (Rom. 8:23) of the kingdom, the Holy Spirit. That coming will make them witnesses—for where the first-fruit appears, there the harvest can be confidently expected.

This promise was fulfilled on the day of Pentecost. Immediately the apostles were turned into witnesses. In what sense? Not that they forthwith decided to embark on a preaching campaign. Their being witnesses was not an action or a decision of theirs. They became witnesses by something that God had done, because that "something" became the occasion for questions. The crowds came running to ask: "What is happening?" The first Christian preaching was an answer to that question. It was not a program initiated by the apostles. The initiative was God's and the action was his. His action made the apostles witnesses. As in the Gospel narratives, the words explain the acts. And this is in line with the biblical testimony as a whole. When in former days the Lord said to exiled Israel "You are my witnesses" (Isa. 43:10) the reference was not to something that Israel would or could do, but to something that the sovereign Lord would do to his people—blind and deaf as they are (v. 8). The initiator, the active agent, is the Lord who is the Spirit. The apostolic preaching is not an act of obedience to an order: it is a witness, a testifying, a pointing to the source of happenings, events, actions, which are otherwise inexplicable.

This Lucan interpretation is abundantly supported in other strands of the New Testament. Mark (like Luke) records the promise that when the church is under attack for its faithfulness to Jesus, it is not to be anxious how to answer, "for it is not you who speak but the Holy Spirit" (Mk. 13:11; Lk. 12:12). And in the great Johannine discourses about the Paraclete it is promised that when the church is hated and rejected for Jesus' sake, the Spirit will bear witness, both as the Advocate who speaks for the church and also as the Prosecutor who convicts the world in respect of its fundamental notions (Jn. 15:18-27; 16:8-11).

If we now turn to the Johannine version of the Great Commission (Jn. 20:19-23), we notice that here also the sending of the disciples is linked to the imparting of the Spirit (v. 22). It is only as the bearers of his own life that the disciples can fulfill the commission to continue that which Jesus came to do ("as the Father sent me . . ."), namely, to release men and women from the grip of sin (v. 23). But this account of their sending in the power of the Spirit is significantly preceded by the words "he showed them his hands and his side." It was, we understand, by these marks of the passion that the disciples recognized the risen Lord and were glad (v. 21). It is in this context that we must understand the conjunction "as" in the following verse (v. 21). What does this "as" mean? In what manner did the Father send the Son to be the bearer of his kingly rule? Not in the manner of the kings of the gentiles exercising mastery over others, but in the manner of a servant who "gives his life a ransom for many." The scars of the passion are the visible marks by which the body of Christ is recognizable. It will be by the same marks that the church will be recognizable as the authentic bearer of God's gift of peace, of reconciliation through the forgiveness of sins. The mission must go the way of the cross.

But what does this mean? What *is* the way of the cross? Here we have to guard against the long tradition (inherited from medieval Catholic piety) that has seen the cross as passive submission to evil. The drooping, pain-drenched, defeated figure of the medieval crucifix does not truly represent the passion as it is portrayed in the New Testament, and as it was portrayed in the earliest Christian art. The passion was not passive: it was a mighty victory in which the prince of this world was cast down from his usurped dominion (Jn. 12:31). Jesus' way to the cross was not the way of passive submission to that dominion but of uncompromising challenge to it in deed and word—whether it was manifested in sickness of body or mind, in demon-possession, in the loveless self-righteousness of the godly, in the hypocrisy of ecclesiastics, or in the brutality of rulers. It was a challenge in deed and word, and the Gospels lay enormous stress upon the deeds of Jesus, upon his mighty works of deliverance and upon his compassionate companionship with the rejects of society.

It is impossible to set the deeds and the words against each other or to assign priorities between them. The words interpret the deeds and the deeds validate the words (e.g., Mk. 2:1-12). The point is that this active and uncompromising challenge to the dominion of evil takes Jesus to the cross. And when the risen Lord commissions the disciples to go on the same mission that he received from the Father, he shows them the scars of his passion to remind them of the way the mission must take them. Only as the church goes that way, not submitting to or compromising with the powers that enslave people, but challenging them in deed and word and paying the price of that challenge in its own life, will it be in the power of the Spirit. The manner of that challenge will be conditioned by circumstances. In some situations explicit and active opposition to public wrong is possible; in others the challenge can only be by dissent and the refusal to cooperate. In all cases suffering will be involved. The presence of the Spirit, who is the active witness, is given to the church that goes the way of the cross.

If now, in the light of the Lucan and Johannine versions, we return to the Matthean form of the Great Commission, we see that—on the one hand—it is misread if it is read in isolation from the others, and—on the other hand—that the other two alert us to notes in Matthew's text that we might otherwise have missed. It is, indeed, a command to be obeyed but—like the law as a whole—it is misunderstood if it is read simply as law without its basis in the gospel. The first sentence (v. 18) is a great shout of good news. Jesus reigns; death is overthrown. And it is because he reigns that he can and does pour forth the gift of the Spirit (Acts 2:23). This

makes possible the discipling of the gentiles—previously (and rightly) understood as the action of God himself in the last days. The last days have indeed come (Acts 2:17ff.), and God himself, God the Holy Spirit, will gather the nations together by his own mighty power. The church, as the appointed witness of God's action, will be the place and the instrument of that gathering. This "discipling" will lead to the incorporation of believers into the baptism of Jesus (the baptism begun in Jordan and completed on Calvary) and so to following Jesus on the way he went, the way of the cross.

Reflecting on these three forms of the Great Commission I am led to the following conclusions.

a. There is an inescapable element of constraint, of obligation, in any true understanding of the missionary motive. "The love of Christ constrains me" says Paul, and "Woe is me if I do not preach the gospel." And yet the apostle who wrote these words is never found in any of his letters laying the duty of evangelism upon the consciences of his readers. He knows that the obligation comes from the gospel itself, and it must not be turned into a new law. Evangelism is an overflow from Pentecost. Even from the very beginning we find that, while deliberate actions of sending have an important place (e.g., Acts 13), many of the greatest triumphs of the gospel have been the result of informal contacts of which we know nothing. Two of the greatest of the early Christian communities—those of Alexandria and Rome—were brought into existence by the witness of persons of whom we know nothing. In my own experience as an evangelistic missionary I have found the same to be true. The ways by which people are brought to faith in Christ are many, various, and infinitely mysterious. But at their center is always the contagion of a joy that cannot but communicate itself, rather than the consciousness of a duty that must be discharged, a burden that must be carried.

b. In the communication of the gospel, word and act belong together. The word is essential, because the name of Jesus cannot be replaced by anything else. But the deed is equally essential because the gospel is the good news of the active presence of the reign of God, and because this presence is to be made manifest in a world that has fallen under the usurped dominion of the evil one. A preaching of the name of Jesus which does not challenge this usurped dominion, which does not arise from the common life of the body of the risen Lord where the dominion is challenged and resisted and where the wounds of that conflict are being patiently suffered in the name and in the power of Jesus, is false. Where the church is making this challenge and bearing these wounds, it becomes a place where men and women can recognize in Jesus the presence and the power of the reign of God. Where, on the other hand, the church invites men and women to take refuge in the name of Jesus without this challenge to the dominion of evil, then it becomes a countersign, and the more successful it is in increasing its membership, the more it becomes a sign against the sovereignty of God. An "evangelism" that seeks to evade this challenge and this conflict, which—for example—welcomes a brutal tyranny because it allows free entry for missionaries rather than a more humane regime that puts difficulties in their way, becomes a sign against the gospel of the kingdom. We have, surely, the authority of the Lord himself for saying that church growth that does not bear fruit is only providing fuel for hell (Jn. 15:1-6).

c. Word and deed are related to each other through the shared life in the body of Christ. Every member must be ready with the word when called upon to give an account of his hope (1 Pet. 3:15—and the context is the police interrogation cell, not the pulpit). Equally everyone must be ready to do the compassionate deed—even when Jesus is not recognized (Mt. 25:31ff.). But not every deed must have a word attached to it, nor every word a deed. The members of the body have different gifts, and not all are

evangelists (Eph. 4:11). But when all the members are acting in harmony in accordance with the different gifts given by the one Spirit, the same Spirit uses their faithful words and deeds to bear witness in the hearts of those whom God calls. Words and deeds must be seen to belong together, having their common source in a shared life centered in the broken body and shed blood of Christ. For, once again, it is as the church truly participates in the passion of Jesus that it is the bearer of the risen life of Jesus and therefore the sign and first-fruit of the kingdom.

d. When we look at the history of missions in recent decades, we cannot but be struck by the number of occasions when devoted bodies of Christians have announced their commitment to the primacy of evangelism, their intention to avoid all "secondary" activities in the field of social service and their determination to give themselves wholly to the preaching of the gospel, and yet have found themselves steadily drawn by an inescapable spiritual pressure into involvement in teaching, social service, and healing. For myself I cannot doubt that this pressure comes from the gospel itself. And I have therefore to ask in all seriousness whether those who successfully "held the line" at Pattaya should not ponder again the classic warning of Gamaliel to the authorities in Jerusalem (Acts 5:39).

In trying to overcome the dichotomy between a message addressed to persons calling them to conversion, baptism, and church membership, and a message addressed to societies calling for structural change in the direction of justice and freedom, some use has been made of the term "holistic evangelism." Like C. Peter Wagner I have avoided this term and have preferred to use the word "evangelism" exclusively for an action of verbal communication in which the name of Jesus is central. (I have always had in mind the blurring of issues that resulted from John R. Mott's use of the phrase "the larger evangelism" in the 1930s). I think that the phrase "holistic evangelism" tempts its users to bypass important theological questions.

The human person is indeed to be understood holistically. I suppose that nowhere in the world has the attempt to understand the human person in purely spiritual terms been pursued more relentlessly than in India. The Hindu Scriptures try to find the real human person (*purusha*) by stripping away all the "sheaths" (*upadhis*) that constitute one's visible, contingent, historical being as part of the ever-circling wheel of nature (*samsara*). In the sharpest possible contrast to this attempt, the Bible always sees the human person realistically as a living body-soul whose existence cannot be understood apart from the network of relationships that bind the person to family, tribe, nation, and all the progeny of Adam. For the biblical writers, continued existence as a disembodied soul is something not to be desired but to be feared with loathing. The New Testament is true to its Old Testament basis when it speaks of salvation not in terms of disembodied survival, but in terms of the resurrection of the body, a new creation and a heavenly city. This vision of the heavenly *polis* forbids us to exclude politics from our understanding of salvation. Yet, on the other hand, the only politics we know deals with structures that are doomed to decay and dissolution, as in the physical frame that is for practical purposes called by one's name. How can our *ultimate* concern be with either of these—perishable as they are? The patients whom we treat in our mission hospitals will all die. The programs for social and political justice in which we invest our energies will all perish and be forgotten, buried under the rubble of history. Is it surprising that we are all tempted by the simplicity and rationality of the Hindu solution, tempted (as many "evangelical" Christians are) to take as our ultimate concern the salvation of the soul that will endure when all the visible frame of this world has perished? To speak of "holistic evangelism" does not enable us to escape this

problem—unless we have a very firm grasp of the New Testament eschatology.

"The reign of God is at hand"—that is the gospel as Jesus proclaimed it. "The Lord is at hand" was the translation of that same message by those who had learned to recognize the presence of the power and the wisdom of God in the crucified and risen Jesus. But what does "at hand" mean? It is commonly said that the early church was mistaken in expecting the immediate coming of the Lord, and that we have now learned to correct that mistake and to live without that expectation. I think this is profoundly wrong. I think that it is of the essence of our life in Christ—whether in the first century or in the twentieth—that we do live "at the end of the times," in the immediate presence of the imminent reign of God; that this, and not some indefinite future, is the horizon of all our thinking and doing. But this imminence means judgment and grace for human beings as they really are, not just in their souls but in all aspects of their existence—spiritual, intellectual, physical, cultural, political. The new creation, promised in Christ, pledged in his resurrection, present in foretaste through the Spirit, concerns this whole existence, not just part of it. Therefore both the grace and the judgment apply across the whole range of our existence. Every part of life is confronted with the reality of God's reign as its immediate horizon, and this reality is both promise and judgment. It follows that when we try to withdraw the "spiritual" dimension of our being from the wholeness of human being, and offer "salvation" to this apart from the whole promise of God, we depart decisively from the message of the Bible. The preaching of the gospel necessarily means both judgment and promise for the whole life of human beings. To offer, in effect, "cheap grace" to individuals by peeling off all the social and political implications of the gospel, is to denature the gospel. But that is what happens when compassionate action in society is in principle subordinated to the preaching of a message of individual salvation and the gathering up of individuals into the church.

## II. Mission, Missions, and Churches

The whole life of the church depends upon the sending of God. "As the Father sent me, so I send you." The church is constituted as God's sending, God's mission. But it is not enough to say that and stop. Throughout all our experience of life in Christ we find that a representative principle is at work. All days belong to the Lord, but one day is set aside as "the Lord's Day," not in order to leave the rest to the devil, but to ensure that they all do indeed belong to the Lord: one day is consecrated in order that all may be consecrated. Similarly, the whole church is ministry, but we ordain and consecrate "ministers," not to relieve the rest of ministry but to ensure that all do in truth minister. So also the church is mission, but we need "missions" in order that it may be truly so. Once again, this is not in order to relieve the rest of the church of missionary responsibility but to ensure that its whole life is missionary.

I have defined missions as "particular enterprises within the total mission which have the primary intention of bringing into existence a Christian presence in a milieu where previously there was no such presence or where such presence was ineffective." The important word in that definition is "intention." The whole life of the church—worship, fellowship, preaching, teaching, service—has a missionary *dimension*, but not all has a missionary *intention*. When, following the death of Stephen, the Jerusalem church was attacked and dispersed, the scattering of believers produced an enormous missionary expansion (Acts 8), but there was no missionary intention. On the other hand, when, moved by the Spirit, the church in Antioch laid hands on Saul and Barnabas and "sent

them off" to preach among the gentiles, the missionary *intention* was central. Here is, one may say, the central New Testament paradigm for missions as I have defined them. The Antioch church was itself a witnessing and rapidly growing community (Acts 11:19-26). It was also a compassionate church, responding generously and promptly to the needs of the hungry (11:27-30). But the Spirit did not allow it to be content with this. It was to set apart and send a team called for the specific purpose of taking the gospel to unreached peoples. This team was and remained a part of the church, but it was set apart with a specific missionary intention.

Such specific acts of sending are sometimes necessary if the gospel is to cross a geographical or a cultural frontier. By deliberate act a Christian presence has to be created where there was none. But such deliberate acts ("missions") are not the only (and not even the most important) ways in which frontiers are crossed and unreached peoples are reached. The Antioch church itself was not the result of an intentional mission but of the scattering of the church of Jerusalem. Yet this was, perhaps, the most decisive of all frontiers, for Antioch was the first congregation of gentile believers where a new word had to be coined ("Christians," *Messiah-wallahs*) to describe this strange new reality—a gentile Israel of pagan believers. The first witnesses to the gospel in Antioch were not missionaries but refugees. And so it has happened over and over again and so it continues to happen. "Unreached peoples" are reached and cultural frontiers are crossed by refugees, fugitives, famine-stricken villagers, conscripted soldiers, traders, professional workers, and many others. A whole history of the "expansion of Christianity" could be written with very few missionary names in it! (Most of the histories have been written by the missionaries.)

And yet it remains true that a very important part of the story is the story of missions and missionaries, and the "Antioch mission" of Saul and Barnabas is the first chapter of the story. It is therefore important to spend a little time looking at the relation of the "Antioch mission" to the churches in Asia Minor and Greece, which were the fruit of its work. While Paul and his colleagues form a distinct team set apart by the church in Antioch for a distinct purpose, they do not establish in the cities of Galatia or elsewhere two separate entities—the "Antioch mission" and the "Ecclesia of God." Surely (it seems to me) at this point Roland Allen is right. I find no trace of a dual form of Christianity either in the Acts or in the epistles. I do not find there what I found as a young missionary in India forty-five years ago, namely, two entities side by side: a "mission" responsible for evangelism and service, and a "church" that was (apparently) a mere receptacle for converts and their children. What I do find in the New Testament, and this is very important, is a great variety of forms of *ministry*. In particular it does seem that the early church acknowledged two forms of ministry: the settled ministry of bishops (elders) and deacons, and the mobile ministry of apostles, prophets, and evangelists. These are all listed as part of the ministry of the one body, but they have different roles. I wonder whether or not the split in our contemporary thinking between "church" and "mission" has something to do with the disappearance of the second (mobile) element in the ministry from our acknowledged church orders. Missionary societies and other specialized agencies have begun to provide in our day something of what these mobile ministries provided for the early church, but they have never been integrated theoretically into our ecclesiologies or practically into our church orders. Is not this a real need of our time?

I stand with Lausanne and Pattaya in believing that all Christians ought to be concerned about the great multitudes who have had no opportunity to know, to love, and to serve the Lord Jesus Christ. I think that the Uppsala Assembly should have accepted this challenge more frankly and not allowed itself to be influenced by the propaganda barrage put up in advance by my friend Donald

McGavran. I believe that missions in the sense in which I have defined them are a necessary part of the total mission of the church, though there may be times and places where they are impossible or inappropriate. I rejoice in the clear and unambiguous affirmation of the WCC Commission on World Mission and Evangelism 1981 meeting in Bucharest that "everybody is entitled to know the initiative taken by God in Christ on their behalf" and that "a church is not fully missionary if it only carries out its mission within; it must also open itself to mission outside *ad gentes*." But I stand with Bangkok and Melbourne in having real reservations about the way in which the "challenge of unreached peoples" has been promoted in some statements. I would want to make the following two points: (1) missions are one way in which the gospel crosses cultural and political frontiers, but they are not the only way; the model of Acts 11 has been at least as important in Christian history as the model of Acts 13; (2) it is a terrifying testimony to the power of sin that even the gospel can become an instrument of aggression and domination. The long association of missions with colonial power is not something accidental, which we can forget. It is the visible sign of an underlying perversion that has to be exposed. I vividly remember that when the Indian tanks rolled into what is now called Bangladesh there was an enthusiastic movement in the Church of South India in favor of sending missionaries to that country. No one had apparently thought of doing so earlier and few seemed inclined to ask whether the church in Bangladesh wanted it or not. There seemed to be a strange inner compulsion which suggested that where our power goes, there is the place to send missionaries. To be frank, I am afraid of the strong stench of imperialism, which too often infects the call for world evangelization. Again and again we have to remember the words "He showed them his hands and his side." The authentic bearer of the gospel is the suffering servant, not the masterful ruler and organizer. I am bound to think that the little groups of, for example, the Brothers of Taizé who go to immerse themselves in the slums of Calcutta or São Paulo are nearer to the apostolic model of missions than those who go equipped with all the resources, the technology, and the power of Western culture. As the CWME Bucharest statement says, a crusading spirit was foreign to Jesus: "We are free to use the methodologies that we consider best to announce the Gospel to different people in different circumstances. But they are never neutral. They betray or illustrate the Gospel we announce."

### III. No Other Name

In the continuing debate between "conservative evangelicals" and "ecumenicals," a recurrent theme has been that of "universalism." Ecumenicals, with their eagerness to promote friendly dialogue and cooperation in social action with those of other faiths, have been charged with an easygoing universalism that blunts the cutting edge of the gospel. It has been suggested that the missionary motive is weakened or destroyed if the belief is entertained that salvation is somehow or other possible without explicit faith in Jesus Christ. It is pointed out that the declaration of God's universal love for the world in John 3:16 is coupled with the warning that "he who does not believe is condemned" (v. 18). By many evangelical Christians this is seen as the crucial issue. As a missionary on furlough from India I have sometimes been made aware of the fact that my hearers were less anxious to hear about the growth of the Indian church than to be assured that I knew that the Hindus and Muslims of that subcontinent who had not accepted the gospel were unequivocally destined for perdition.

Now there is indeed a kind of universalism which robs human life of its ultimate seriousness, and which—paradoxically—also robs life of its ultimate hopefulness. There is a kind of rationalistic

universalism which argues that because God is all-mighty and all-loving it follows that there can be no possibility of eternal loss. It is, I submit, impossible to fit the message of the cross into this kind of rationalism. There is also a romanticism, from which contemporary ecumenical Christianity is not free, that turns a blind eye to the traditional Christian teaching about original sin, invests in human nature hopes that it cannot fulfill, and is therefore constantly tormented by ineffective anger against the actual sin that frustrates these hopes. When the hope of a new creation is replaced by the hope of an earthly utopia, the fear of hell is quickly replaced by the fear of an earthly holocaust.

But to make the fear of hell the ultimate motivation for faith in Christ is to create a horrible caricature of evangelism. I still feel a sense of shame when I think of some of the "evangelistic" addresses that I have heard—direct appeals to the lowest of human emotions, selfishness and fear. One could only respect the tough-minded majority of the listeners who rejected the message. And I would dare to claim that I have the great apostle on my side when he pleads so passionately with the Galatians to recognize that, in God's economy, the promise of the gospel and not the threatening of the law comes first (Gal. 3:6–22). The covenant that God made with the whole human race through Noah (Genesis 9), which he made with Abram for the sake of all the nations (Gen. 12:1–3), and which he renewed and sealed forever in the sacrifice of Jesus (1 Cor. 11:25) is a covenant of free, unconditioned grace. This, and not the law, is primary. The law—which brings the threat of death—"was added because of transgressions till the offspring should come to whom the promise had been made" (Gal. 3:19). The law has a subordinate and secondary role in God's dealings with us. The free gift of grace is primary, and to reverse the order is fatal—as the whole letter to the Galatians argues so passionately. It is only in the light of the grace of God in Jesus Christ that we know the terrible abyss of darkness into which we must fall if we put our trust anywhere but in that grace. Therefore it is to those who have received the gracious promises of God that the warnings are addressed, lest they fall away from that total devotion that is the only proper response to the grace of God.

Only in the light of the cross is the doctrine of the radical sinfulness of human nature possible. If we try to reverse the order and to convince men and women of their lost condition before they have come to know their Savior, we make ourselves judges of our fellow human beings, and our judgment is rejected because our authority to judge is rightly denied. It is only when I know Jesus as my Savior that I can know that mine was the sin that brought him to the cross. It is only in the light of the gospel that I am capable of acknowledging the darkness of unredeemed human nature.

It follows that the grave and terrible warnings that the New Testament contains about the possibility of eternal loss are directed to those who are confident that they are among the saved. It is the branches of the Vine, not the surrounding brambles, that are threatened with burning. It is those who had their invitation cards to the wedding banquet who will find themselves outside, while the riffraff of the streets and lanes will be sitting at table. The first will be last and the last first.

There is, of course, a plausible logic about the argument from the Christian experience of redemption through the cross of Christ to the conclusion that those outside this experience are lost. I know that I am lost apart from the mercy of God in Christ. May I not, must I not therefore say openly that those who do not know that mercy are lost? I can only answer that, while it seems plausible, it is not permitted for the simple reason that my place in the whole transaction is that of a witness and not that of the judge. My witness must not hide the fact that when a person meets Jesus he meets the one into whose hands final judgment has been given.

But I can never be so confident of the purity and authenticity of my witness that I can know that the person who rejects my witness has rejected Jesus. I am witness to him who is both utterly holy and utterly gracious. His holiness and his grace are as far above my comprehension as they are above that of my hearer. I am witness, not judge.

The temptation to put oneself in the judgment seat is illustrated in the contemporary theologians who confidently assert that people of other faiths or no faith will be saved through their sincere following of the light they have. But Jesus is the Savior of the sinners, not of the sincere! The same temptation is, I think, illustrated by those "evangelicals" who divide their fellow-Christians into "real" and "nominal" Christians—a thing that St. Paul never does, however shocking be the behavior of some in the church. Once again the witness has become the judge, for it is I who decide in the secret of my own mind who are the "real" Christians, and so the "church" in which I believe has me and my judgment as its center.

Every attempt to define, from the place where we stand, the limits of God's saving grace involves those who make it in the kind of "judging before the time" that is forbidden. There is One who is Judge, and we may not presume to anticipate his judgments. To put the matter in another way: an entity can be defined either by its boundaries or by its center. The realm of redemption is defined by its center. We have simply to point men and women to Jesus Christ. Because he is "the light that enlightens every man," we cannot presume to set limits to the shining of that light. It is the nature of light to shine on into the darkness and out to the farthest limits of space—unless we try to put it under a bushel and so to define its boundaries. The children of light will rejoice to find even the smallest reflection of light in the remotest places. Their concern will never be to question its reality, but always to point to its source. Christians are called to be witnesses, and they may never presume to speak as though they were the judge. When they do so, they cannot complain if their judgment is thrown back at them by a world that has been mightily hardened in unbelief by their presumption, for they have been warned by their Master: "Judge not, that you be not judged."

As I read the New Testament, I find that it calls the Christian disciple at the same time to a godly confidence and to a godly fear. Both spring from the knowledge that final judgment is in the hands of God and that we are not permitted to anticipate that judgment. The Judge is the Lord whose grace is infinite, and therefore we have a godly confidence that "nothing can separate us from the love of God in Christ Jesus our Lord." And yet this confidence can easily become an ungodly complacency, and so Paul—like an athlete in training—must subject himself to relentless self-discipline "lest, after preaching to others, I myself should be disqualified" (1 Cor. 9:27). This is the very opposite of an easygoing universalism. Yet the same Paul can write of the day when "The fulness of the Gentiles shall be gathered in and all Israel shall be saved" (Rom. 11:25f.). The terrible possibility of eternal loss is a reality in his mind. But its threat is for him as a believer. For the unbelievers—even for his obdurately unbelieving fellow Israelites—he is willing to be convinced that all will be saved. That, surely, is the true logic of grace as it is known by those who have been made one with him who "made himself sin on our behalf."

And this, incidentally, is the logic that underlies the ecumenical movement. It is the logical outworking of the faith that Jesus Christ alone is the center of the realm of redemption, and that those who confess him as Lord and Savior, however much they may have to accuse one another of error and sin, can never exclude one another from fellowship, because that would be to forsake the witness-stand for the seat of the Judge.

# Responses to the Article by Lesslie Newbigin

Paul G. Schrottenboer

I have been asked to continue the discussion that Lesslie Newbigin has opened on the issues that unite and divide ecumenicals and evangelicals in mission. Of the issues he discusses the one that, in my opinion, provides the best focal point to advance the discussion is evangelism. And since evangelism is the proclamation of the gospel of the kingdom of God, I have chosen to view the issues in kingdom perspective.

I can easily work with the definitions Newbigin has given of mission, missions, and evangelism, and find the three areas—mission and evangelism; mission, missions, and churches; and universalism—important areas to discuss. There are, of course, other issues also that affect the relationships between ecumenicals and evangelicals, such as dialogue in missions; the relation of Christianity to other religions; church and parachurch relations; and the support of violence. These will have to wait until some other time. Our discussion should reveal to what extent the differences between us are semantic or substantive, or rest on misunderstanding.

## I. Evangelism Is Primary

With much of what the bishop has said I find myself in hearty agreement, but I come down on the opposite side on the issue of the primacy of evangelism. Evangelism is primary over social action in the mission of the church in the sense that the communication of what God has done in Jesus Christ who established the kingdom over the living and the dead when he died and rose again (Rom. 14:9) is fundamental to all that people do to fulfill God's task in the world. Because these redemptive events are decisive the telling of them is primary.

Just because Christ is the second (also last!) Adam, who has put humankind back in its rightful place as the representative of God in the creation to rule it in his name for the benefit of humankind, therefore, to tell what God has done in Jesus Christ is of paramount importance. What God has done and is still doing should take priority over what we do.

Christ, we are told, came to destroy the works of the devil (1 Jn. 3:8), to reclaim the world by casting out the Prince of the world (Jn. 12:31) by translating those who believe out of the reign of darkness into the kingdom of the Son of God's love (Col. 1:13).

Evangelism, the call to redemption, has to be primary because of the fall of humankind and because of the *magnalia Dei* in Jesus Christ. In this age of sin-overcome-by-grace in Jesus Christ it is through the communication of the Word of God and through the Spirit who works in and with the Word, that men and women are recreated, born again to become servants of God. Evangelism, which tells what God has wrought, has to be primary because "man's work faileth/Christ's availeth." The gospel is the power of God unto salvation (Rom. 1:16).

The Great Commission of Matthew 28, as I see it, is not a new command, but it is a *redemptive update* of the original creation assignment. It is spoken by the same God who now appears in Jesus Christ. Although it is not a new command, it does have certain

new and essential components, which are required by the mighty deeds of God in Jesus Christ who has been given all authority in heaven and on earth.

The updating was required because a Foreign Power had to be vanquished and God's servants brought out of his kingdom and into the kingdom of the Son of God's love (Col. 1:13). When Christ was lifted up and the Prince of the world was cast out, God gave to Jesus the authority to reissue the Cultural Mandate. The new components are that redemption is accomplished and the world has a new King.

So it is not whether or not evangelism (communicating what God has done in Jesus Christ and through his Spirit will do today to restore sin-broken lives) is primary. It must come first. The main question is, rather, *What are the scope and the content of the evangelist's message?*

I would see the term "holistic evangelism" as including *both the telling of the good news and regal summons to convert to God and the call for social systemic reform in and for the name of Christ.* Evangelism must indeed always include the name of Christ.

Directly related to the telling of what God has done and is still doing is the communicating of what human beings must do. Here we must see the whole range of Christian obedience as indicated in Christ's words: make disciples of all nations, teaching them to observe all that I have commanded (Mt. 28:19-20).

What has Christ commanded? The Great Commission is one of those many summary statements that "cover the waterfront." It should be put in the category of Ecclesiastes 12:13, "Fear God and keep his commandments for this is the whole duty of man."

In summary let me say that evangelism is primary, but also *preliminary*. That is, it misses the mark (a biblical term for sin) if it does not issue in missions (the planting of the Christian presence) and mission (the comprehensive task). This means that evangelism by itself is always incomplete. Evangelism must call in the name of Christ to personal conversion and to structural reform. Newbigin's emphasis on the conflict with the dominion of evil is well taken.

## II. Mission, Missions, and Churches

The same can be said about the mission of the church: without the proclamation of the good news in Jesus Christ by which people are converted and sent, there would be no Evangelicals for Social Action, no Association for Public Justice, no Committee for Justice and Liberty, no Bread for the World. (I limit my examples to North American nonecclesial formations.)

Perhaps we can say that even as evangelism is a prerequisite for both missions and mission, so also missions (the planting of the Christian presence where it is not) is a prerequisite to mission, the total assignment. The mission depends on the presence of God's people.

The question is, How can the church most effectively plant the Christian presence where it as yet is not? How can the church best equip the people of God? How establish a Christian presence in industry, statecraft, education? The answer to this also will have to wait.

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### III. Universalism

The Bible speaks both in universal language and in particularist terms. Some of the utterances don't seem to be easy to reconcile with others, and the Bible itself seems unperturbed with the seeming contradictions.

The Bible makes it unmistakably clear that the deepest cleavage within humankind is between those who believe and are saved and those who will not believe and are lost (Jn. 3:36). (The idea of the basic unity of all humankind is more Stoic than Christian.) The idea of a reason (*logos*) common to all humankind and that Christ is such a *logos* is akin to Greek thinking but not to Hebrew thought. Christ "the true light that gives light to every man was coming into the world" (Jn. 1:9). But not every person who comes into the world has that light. On coming into the world no one has that light. If they did, Christ, on his coming into the world, would not have to be that light.

It must be granted that the Bible tells us nothing *directly* about those who have not been confronted with the gospel. They who have not heard of Christ will not reject him either. Given the premises in the paragraph above, it would appear to be the way of a resistless logic to say that they are lost. But we should be wary of strict logical inference in those areas where the Bible is silent.

Further, we should resist the temptation to speculate. We recall to mind the answer of Jesus to those who asked whether many would be saved: "Make every effort to enter through the narrow

door, because many, I tell you, will try to enter and will not be able to" (Lk. 13:24, New International Version).

Not only is the Bible crystal-clear that Jesus Christ is the only Savior (Jn. 14:6; Acts 4:12; 1 Cor. 3:11) the only Mediator (1 Tim. 2:5), and the only wisdom (1 Cor. 1:30), but the call to believe in Jesus is uttered with passion: "We beseech you on behalf of Christ to be reconciled to God" (2 Cor. 5:18ff.).

It is further true that we are to be witnesses of God's grace in Jesus Christ. Yet I am not impressed by Bishop Newbigin's comments that we are not judges, for the person who is spiritual judges all things (1 Cor. 2:15). On the basis that we are only witnesses and not judges, it does not follow that to affirm that people who don't know Christ are lost is an act of judging. To my way of thinking, that kind of statement is simply a witness to the exclusive saving power in Jesus Christ.

The mystery of universalism and particularism remains. As I see it, the unbiblical stress on either one can lead to malaise in missions. To hold that all will eventually be saved makes the telling of the gospel of grace unnecessary. Likewise, to stress that the number of saved is irrevocably set, regardless of human actions, destroys the basis for missions also.

We should continue to struggle to understand the message of the entire Bible, working out our salvation with fear and trembling, for it is God who works within us both to will and to do according to his good pleasure (Phil. 2:12-13).

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#### C. Peter Wagner

I feel honored to be asked to respond to Bishop Newbigin's fine essay on missiological issues currently being discussed by ecumenicals and evangelicals. I could easily use the allotted space in applauding the points in which we are in hearty agreement, starting with our mutual conviction that God wants the gospel to be made known throughout the world in this generation, and that he has appointed those of us who are members of the body of Christ as his principal agents of reconciliation. However, I do not suppose that is what the editor had in mind. My assignment more likely is to address the areas still subject to debate. I think I shall pass for now on the issues of the relation of missions to churches and universalism. This is not because they are unimportant. However, I need all the space permitted to discuss the crucial issue of the primacy of evangelism.

One of the reasons Bishop Newbigin and I come to different conclusions on this issue is that we apparently do not agree on the goals of evangelism. He states that the goal of evangelism, as he is using the term, is communication—making known the good news about Jesus. This statement, in my opinion, is good, but it does not go far enough. I prefer the more radical definition of evangelism formulated by the Anglican archbishops in 1918: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men and women shall come to put their trust in God through him, to accept him as their Savior, and serve him as their King in the fellowship of his church." This implies that evangelism is communication, yes, but that it has not been completed until the people who hear respond positively and become disciples of Jesus Christ

and responsible members of the church. Assumptions made at this point clearly affect the outcome of the debate.

#### The Primacy of Evangelism

If I understand Bishop Newbigin correctly, we agree on two points that others might debate: (1) that the mission of the church includes both evangelism and social ministry, and (2) that evangelism and social ministry are distinct activities. The Lausanne Covenant takes the same position. But it goes on from there to state, "In the church's mission of sacrificial service, evangelism is primary." I agree, but Newbigin does not. It was at this point that Pattaya "held the line." Not that the Lausanne Committee for World Evangelization (LCWE) rejects any dimension of the total mission of the church, but that it feels its specific calling of God as an agency is to concentrate on evangelism, expecting that God will also raise up other such agencies to specialize on other equally valid aspects of mission.

This brings us back to the goals. The goal of evangelism is the conversion of sinners, saving souls, making disciples. When people turn from darkness to light, from the power of Satan to the power of God, evangelism has occurred. The goal of social ministry is to make people healthier, wealthier, less oppressed and less oppressing, more peaceful, fairer, more just, liberated, enjoying shalom, more secure. Social ministry may frequently reach its goal of helping people and in some cases also open their hearts and minds to hearing the gospel. But social ministry does not need people to become Christians in order to justify its validity as a God-ordained activity. Helping people in the name of Christ is not a means to an end; it is not bait on the evangelistic hook; it is a legitimate end in itself. While usually evangelism and social ministry go hand in hand, evangelism can and does take place without social ministry, and social ministry can and does take place without evangelism.

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Bishop Newbigin frequently mentions the cross of Christ. As I understand New Testament theology, the reason above all others that drove Jesus to the cross was that without the shedding of his blood there would be no remission of sin, no reconciliation to God, no souls saved, and no gospel. This is evangelism. Yes, Jesus was also a wonderful teacher, a healer, a kind person, an example of the simple lifestyle, a prophet who irritated the establishment, and many other fine things. So were a number of other human religious leaders, many of whom had a powerful social ministry. But none of them died for the sins of the world. Behind the incarnation and the crucifixion was, I believe, a clear indication of the primacy of evangelism in Jesus' ministry and, by extension, in ours. Jesus was not indulging in (pagan) Greek dualism when he said, "Do not fear those who kill the body but cannot kill the soul," or "What shall it profit a man if he gains the whole world but loses his own soul?"

## Social Ministry and Power

Bishop Newbigin very helpfully pointed out that the Lucan and Johannine records of the Great Commission emphasize the power of the Holy Spirit in the extension of the kingdom of God. I think it needs to be stressed that the Matthean account also says, "All power is given unto me." I personally feel that an important theme

of missiological research in the 1980s is going to be a rediscovery of the power theme of the New Testament and its relationship to our contemporary experience.

The power of God manifested in demons being cast out, lame people walking, deaf people hearing, blind people seeing, dead corpses coming back to life, miracles being performed, people speaking in unknown tongues, receiving prophecies including words of knowledge and other supernatural phenomena, is something that is happening today but that many of us whose minds have been programmed with secular humanism have tactfully avoided both in theory and in practice. More and more, however, I am coming to believe that since these kinds of things constituted the major recorded aspects of the social ministry of both Jesus and the apostles, they may well be the things that Jesus primarily has in mind for our social ministry today. Yes, it is important for Christians to picket for free labor unions, and work for peace in the Middle East, and help erase apartheid, and support land reform in Latin America. But a great deal was said about these things in the 1960s and 1970s, and is being said today. Perhaps the 1980s will be a decade to balance these with the direct, miracle-working power of God as was evident in the ministry of Jesus. I am grateful for the stimulus that Bishop Newbigin has given to this in his fine essay.

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## Lesslie Newbigin Replies

I appreciate the critical comments of Paul G. Schrottenboer and C. Peter Wagner. We have very much in common. I have been asked to respond briefly. This requires a very staccato style, with no space for many points of agreement. With this understanding, I hope that any appearance of rudeness and crudeness will be excused.

To Dr. Schrottenboer I would say: (1) There is a semantic confusion. I have avoided the phrase "holistic evangelism" because it confuses two distinct things and allows the distinctive business of evangelism (*telling* good news) to be side-stepped in favor of "social systemic reform." I hold that the latter is equally an obligation for Christians but can never be a substitute for the former. Therefore I am willing to "buy" "holistic mission," but not "holistic evangelism." (2) I maintained on exegetical grounds that the New Testament gives no authorization to assign primacy to words over deeds. The texts quoted by Dr. Schrottenboer in no way touch my argument. They refer to the facts of the gospel on which we agree, but they do not invalidate Paul's statement (for example) that he has been a minister of the gospel to the gentiles "by word and deed" (Rom. 15:18f.). The attempt to assign priority to words over deeds arises (I am convinced) not from Scripture but from the pervasive dualism of our "modern" culture. (3) On universalism, I was struggling to express the same tension that Dr. Schrottenboer expresses. I do not think we are basically in conflict. Scripture requires us to hold *both* the universality and totality of God's saving purpose for the whole of humankind (*not* a Stoic idea), and the fact that there is no way to the Father except by the faithful following of Jesus on the way of the cross. I do not believe that our minds are capable of formulating statements that completely do justice to both. In that sense we cannot be judges, but only witnesses. And I cannot escape from the argument of Paul in Romans 9-11 taken as a whole. The central pastoral thrust of that passage is a warning to believers not to think "We are saved: they are lost" (11:17-36).

To Dr. Wagner I would say: (1) Is he not confusing "evangelism" with "conversion"? The former is an activity of believers; the latter is a work of the Holy Spirit. When Wagner says, "When people turn from darkness to light . . . evangelism has occurred," he is talking about conversion. (2) I agree that there is no conversion without evangelism. But the (verbal) telling of good news may not in fact be the decisive happening that the Spirit uses for his decisive work of conversion. The "mighty works" are an equally essential element in the total witness. (3) I agree that when Paul talks about "mighty works" he is not talking about picketing for free labor unions, and I am happy that the long failure of Christendom to take seriously all that the New Testament so plainly teaches about miracles is now being ended. I am sure this was a surrender of the gospel to culture and that we are indebted to Third World Christians who (in my experience) expect and experience as a normal part of discipleship the kind of deeds of power that nineteenth-century positivists have dismissed as mythical miracle stories. (But we would both agree that picketing for free labor unions can be a proper form of obedience.) (4) However, I do not agree that the goal of evangelism is to make Christians and that the goal of social action is to make people comfortable in this world. It is this dichotomy that I absolutely reject. I think the social action of Christians is significant only if it is a *sign* of the kingdom. Otherwise most of it is piffling amateurism. I think that both *telling* the good news and *acting* in the power that the reality of the life in Christ gives us are acts of obedient testimony offered to our Lord with the faith that the Holy Spirit will use (or not use) them in his own freedom to do *His* work (only *His*) of bringing men and women to conversion and faith in Christ. (5) Therefore I agree with Dr. Wagner that it is perfectly right and proper to have groups of Christians banded together for the specific purpose of *telling* the good news, but *only* on the condition that they do not separate themselves from those whose special gift and calling is in

the field of social action. When this happens the words are robbed of their credibility and the deeds are robbed of their meaning. (6) I agree that, as the Scriptures teach, the death of Jesus was a necessary sacrifice for sin. But according to both Mark and John the occasion of the decision by the authorities to destroy Jesus was precisely his mighty works of healing interpreted in the context that he gave them (e.g., Mk. 3:1-6; Jn. 5:1-18). It was this witness to the presence of the reign of God that precipitated the cross. But

Dr. Wagner, I fear, is profoundly altering the whole meaning of these events by transferring them from their scriptural context into the typical thought forms of "modern" Western individualism.

The more I reflect on this debate, the more I am sure that it is about the way in which our modern postenlightenment culture distorts our reading of Scripture. We need more input from Third World theologians—people who are spending their time as evangelists among and in the languages of non-European peoples.

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## Protestant Missionaries and the Study of the Bhagavad Gītā

Eric J. Sharpe

The Bhagavad Gītā ("The Song of the Adorable Lord": in what follows, abbreviated to the simpler form "Gita," without diacritical marks) is by common consent the most widely read Hindu Scripture of the present day, both inside and outside India. It is an episode in the vast epic poem the *Mahābhārata*, in which the god Krishna, in the form of a charioteer, instructs Prince Arjuna concerning his whole duty as a warrior and as a man. Precisely when it was composed no one knows. Western scholarship has generally opted for a date somewhere between 400 B.C. and A.D. 200, while Hindus as a rule believe it to be much older. Some Western scholars have tried to deal with it as the higher critics once dealt with the Bible and with Homer, in an attempt to achieve understanding by dissection; Hindus will have none of this, claiming it to be an indivisible unity, uniquely comprehensive and totally authoritative. Originally written in Sanskrit, and since translated into most major Indian vernaculars, it was first translated into English by Charles Wilkins in 1785, since which time it has appeared in almost every European language. In English there are now literally dozens of translations. Not all are equally good, of course, but most succeed in conveying at least a general impression of its contents.

For the sake of those for whom the content of the Gita is less well known, it may be useful to summarize its central message. By Hindu standards, the Gita is not of great size, being made up of eighteen fairly short "books" or "readings," and amounting to no more than 700 verses in all. At the opening of the poem, Prince Arjuna, together with his charioteer, Krishna, is preparing for battle. But the battle is between two rival branches of the same family, and Arjuna is oppressed with the thought that although as a warrior it is his duty to fight, it is equally his duty to further the well-being of his family as a whole. Therefore he cannot fulfill his sacred duty (*dharma*) in one direction without breaking it in another. Indecision paralyzes him, and he asks Krishna's advice. Krishna, who is actually the god Vishnu in human form, responds at length, and it is Krishna's teaching that comprises the message of the Gita. Krishna, incidentally, is also called Shri Bhagavan (the Adorable Lord), and it is this title that gives the poem its name. His teachings, though they begin as a direct answer to Arjuna's questions, soon leave these far behind, and in the end take the

form of a comprehensive statement of Vaishnava Hindu doctrine as it was understood in post-Buddhist times—and, one may add, as it has been understood ever since. Arjuna is taught the theory of the Sāṃkhya school and the practice of Yoga. He is taught the meaning of Vedānta. But above all his charioteer-guru tells him the meaning of *bhakti* (loving devotion) as the final key to unlock all the sacred mysteries. By this time Krishna is clearly more than a mere charioteer, and in response to Arjuna's request he finally reveals his true nature as the creator, sustainer, and destroyer of all things. In the matter of *dharma*, what Arjuna (and all other devotees) must do is to pursue their duty without thought of personal reward—though in Arjuna's case whether or not he is to place his duty as a warrior over his duty to his family remains something of an open question. This in the briefest possible form is the burden of the Gita's teaching.

But the Gita is not the only Hindu Scripture in which Krishna appears. He is equally the central figure in the vast narratives of the *Bhāgavata* and *Viṣṇu Purāṇas*. There, however, he is not the mature warrior-statesman, but the youthful "trickster," the supernaturally born child whose powers are revealed in a succession of startling exploits. And in popular Hindu piety, it is this Krishna who has long occupied the front of the stage, presiding over festivals involving human intimacy and the relaxation of normal social restraints.<sup>1</sup> In comparison with these, the severe and somewhat abstract teachings of the Gita have little popular appeal, though this is not to say that they do not inspire those for whom reflection has the upper hand of ritual performance.

Turning now to Christian interpretations, before about the turn of the present century, when Protestant Christian missionaries spoke of Krishna it was almost always the Krishna of the *Purāṇas* they had in mind. They could well have read the Gita in one or another translation, but there is practically no evidence that most of them did so. Thus when we read in the *Church Missionary Intelligencer* for 1855 that India's population "is morally unhealthy, nor can we be surprised that they are so when the deteriorating influences to which, under the name of religion, they are subjected, are brought to remembrance," and that "the corrupt heart of man" has "set up as objects of worship the personifications of its own vices,"<sup>2</sup> we may surmise that the anonymous writer has been either contemplating a *lingam*, or reflecting on a *Holi* festival, or possibly both. The tendency to condemn the Krishna of the Gita on account of the rituals associated with the Krishna of the *Purāṇas* was, then as later, far from uncommon. But there were other lines of attack. One was for a progressive age to condemn the message of the Gita as "quietist."

Robert Caldwell, from 1877 Coadjutor Bishop of Madras with jurisdiction over the Society for the Propagation of the Gospel in

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What is the Mission of the Church?

Introduction

A revered Methodist Minister of my Country who spoke at a youth conference held in my own home church came out with a prophetic utterance which shocked almost all of those who were present. Pointing at our church building which was about 100 years old at that time he said, "In another 50 years time this church will be no more, neither will there be a Methodist Community here in this village, and many churches in the Country will have to be closed down."

I do not really remember all the reasons he brought in support of his argument, but I remember him saying that "the Church in Sri Lanka has lost vision of her mission and any church without a clear vision of its mission would not last longer."

Now twenty years later I have begun to see the signs of what that minister said would come true. Although that church building still remains the congregation has dropped down to less than half of what it used to be. So many churches in other parts of the Country have been closed down and many church buildings have been sold out. The church in the Country in general has not shown signs of any growth for several years even though Christianity had existed in the Country for centuries.

"A History of the Methodist Church in Ceylon" reveals to us that the percentage of Christians in the

(2)  
Total population of Ceylon (Sri Lanka) had remained almost the same for half a century (1891-1921). In fact by 1924 the percentage has declined from 10% to 9.5%.

The most recent statistics show us that the Christian population in the country has decreased still more down to 7%.

Although at the very beginning I didn't agree with that particular Methodist Minister of his analysis of the church situation in my country, my understanding has considerably changed during the past several years. I believe therefore that a fresh look at the mission of the church in general would be of inestimable value to me as a pastor and be appropriate to the church situation in my country as the church in my country is part of the universal church.

In this endeavour a brief study of the development of the meaning of the word mission would be helpful to us.

### A brief study of the word 'Mission'

The word mission derives from the Latin word 'Mitto' which means one who is sent. Although the word mission is not found in the Bible the meaning of sending is inherent. Mission arises primarily out of the nature of the living God himself because the living God of the Bible is a sending God and therefore a centrifugal being.

As we read in the Bible God called Abraham out of his country and relatives and sent into an unknown country promising only his blessing on him so that he may return be a blessing to many.

① A History of the Methodist Church in Ceylon, Edit. W. S. F. Small Wesley Press, Colombo 1964 P. 366.

② The Encyclopedia Americana P. 550b

③ Abington Dictionary of the Living Religions, Abington Press P. 435

THE PURPOSE AND AIM OF MISSION

By

Johannes Verkuyl

A Lecture Delivered at  
Columbia Theological Seminary

November 1, 1984

## EDITORS' NOTE

This lecture was the first in a series on "The Missionary Calling Today" delivered by Dr. Johannes Verkuyl as the featured speaker in the Continuing Education Event for Missionaries at Columbia Theological Seminary, November 1-4, 1984. This Event was jointly sponsored by the Division of International Mission and Columbia Seminary.

In this lecture Dr. Verkuyl gives a masterful presentation of how the purpose and aim of mission has developed down through the years. He gives a critical but sympathetic view of the various positions which have been held on this theme. His own view, on which there is a growing consensus, is that the concept of the Kingdom of God is the most biblical and most compelling goal of the missionary enterprise. Here is a strong and appealing affirmation of the missionary calling today.

Dr. Verkuyl is Professor Emeritus of the Department of Missiology and Evangelism at the Free University of Amsterdam. For many years he was a missionary in Indonesia where he was engaged in a variety of activities including theological education and the Christian Publishing Body. After returning home he served for a number of years as the General Secretary of the Netherlands Missionary Council.

Dr. Verkuyl's lectures were so well received that there were many requests that all or a portion of his presentations be duplicated. He has graciously consented to this request and has sent us his manuscript. It should not be reproduced or printed without his permission. These notes from Dr. Verkuyl's lectures have been somewhat abridged. Those interested in a more complete treatment of this subject are referred to his text, Contemporary Missiology, Chapter VII, "The Goal and Purpose of Mission," where footnotes and scholarly references are fully documented.

G. Thompson Brown  
Harry H. Phillips

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## THE PURPOSE AND AIM OF MISSION

I would like to ask you to direct your attention to the question of the purpose of mission. This question is of great practical importance, and is therefore one which cannot be avoided. The answer given is decisive for the missionary strategy and for the choice of means and methods.

The question as to the purpose of the churches' missionary task in this world has received various answers in the course of history, and these answers have been of great consequence for the practice of mission. Our concern here will be two-fold. We will begin by reviewing some of the answers which this question has received in the modern period. Having done so, we will return to the Bible and attempt to formulate the biblical view of the "missio Dei" and "missiones ecclesiarum."

### I. THE SALVATION OF INDIVIDUAL SOULS AS THE PURPOSE OF MISSION

We will begin our historical survey with those answers to our question which view the purpose of mission as being essentially a matter of saving individual souls. This has been the answer given by many missionary organizations since the seventeenth century. Hence, I begin our historical review by asking your attention for some of the variations on this theme.

#### Early Pietism

The fathers of early pietism, Philipp Jacob Spener (1635-1705) and August Hermann Francke (1663-1727), were in large part oriented to the individual. Spener has given us the classical formulation of the pietist ideal, and Francke busied himself with the practical application. They laid the accent on true piety, on confessional activity, on the importance of small gatherings of "devout Christians" and religious services held at home, on religious discussion and Bible-reading at mealtimes, on singing and prayer, and on the priesthood of the individual believer. In their theological education they laid great emphasis on the importance of devoutness and concerned themselves with the personal salvation of their students. He who had not wrestled his way to penitence had not been saved and was no true Christian. Good works were often stressed here in such a way that their significance became that of a preparation for grace.

These are several typical characteristics of early pietism. From its center in Halle and in cooperation with the Danish court were sent out many missionaries whose approach had been deeply influenced by this early pietism. Yet we should be careful lest we--as is often done--typify these missionaries too narrowly, for on

closer inspection we discover that their insights gradually underwent a process of broadening once they found themselves on the missionary field. I take as examples here the first missionaries of the Halle-Danish mission: Bartholomeus Ziegenbalg (1682-1719) and H. Plütachau, sent by the Danish court, and A. H. Francke to Tranquebar, India. He who considers their life and work finds clear traces of early pietism, with its emphasis on the salvation of individuals, in which they had been educated in Halle. But he will also notice, that when once engaged in the practice of missionary activity, both of them came to realize that the exclusive concentration on the salvation of souls was unbiblical. They hence began with education, undertook social work, and encouraged medical assistance, and when they received a letter from the General Secretary of the Danish mission, admonishing them "only to preach" and "not to become engaged in merely earthly matters," their answer was that the concern for souls also implies the concern for bodily needs, and that a Christianity which is so spiritualistic that it refuses to be of service in "earthly matters" is nothing but an unfortunate and one-sided form of Christianity.

Although the emphasis in their work remained on the salvation of individuals, it would be incorrect to believe that this defined the limits of their horizon. And this is also the case for early pietism in Europe itself. In spite of the emphasis given to personal salvation, contrition and the battle for penitance, the fathers of early pietism stimulated the founding of hundreds of sanatoriums, charitable institutions, schools, etc.: a precedent to which Ziegenbalg c.s. could have appealed.

### Later Pietism.

Early pietism was followed by a new form of itself, usually connected with the names of Count Nicolaus von Zinzendorf and the hundreds of missionaries sent out by him and the Unitas Fratrum to Greenland, Labrador, Alaska, the Himalayas, Egypt, Abyssinia, West India, South Africa, and other places.

Sending off the first Hutterite missionaries (the Moravian brothers Leonhard Dober and David Nitschmann), Von Zinzendorf said: "Go then in the name of Jesus, and see if there be souls amongst the Moors who will let themselves be led to the Saviour." Such a formulary was typical of Von Zinnendorf, who from youth had been deeply aware of what he termed "the great love and condescension of this God and Saviour Jesus Christ, even unto the death of the cross." This awareness was deepened in Halle and by his experiences thereafter, and resulted in a fiery desire to return that love received, which drove him to win people everywhere for the Lamb, or in his words: "To bring souls to the Lord." He thought here in terms of individuals, the first from among the people and tribes of the earth. He

speaks of "Cornelius souls," the ingathering of the "firstlings," the "calling out of individuals"; and "the making of a beginning." And he quotes 1 Samuel 25:29, saying that the striving of missions is "to bind one single soul into the Lord God's parcel of the living."

His concern was with what he termed "the salvation of individuals." As he expresses it:

The apostolic idea is: more people must be saved; heathen, come! Christian, come! People, come! We for our part cannot help but tell the Good News.

Having converted these individuals, it was not his and his followers intentions to leave them isolated and alone, and he gave instructions that pains be taken to integrate them into spiritual communities. There followed, hence, the process of building up small cores of believers, and later, for example in Surinam, Bishop A. G. Spangenberg would give detailed suggestions for bringing about the formation of congregations. On his deathbed Von Zinzendorf told of how the "mission to the heathen" had grown to proportions far beyond his original expectations: "My invitation was merely to the first of the heathen, and already now there are thousands who stand like a formidable caravan of travelers around the Lamb."

#### Henry Martyn (1781-1812)

Henry Martyn was a missionary of the Christian Missionary Society of the Anglican Church and the great pioneer in the work of evangelizing the Moslems; he felt himself driven to win individuals among them for Christ. As he wrote in his journal upon arriving in India: "Until now I have not been very useful. May I now burn out for God." During the last year of his life, spent in Persia working on a Bible translation, he won one single Moslim for Christ, and it was the baptism of this sole individual which constituted one of his last missionary acts. This incident was typical and had much to do with his view of the purpose of his missionary task in the household of Islam. Yet anyone who would for that reason accuse him of limited vision would do well to realize that this same man did fundamental work in the study of Arabic, Persian and Urdu; the important Islamic languages. Furthermore, he translated the Bible with the help of native assistants, and, in his famous debates with Moslim scholars, became a pioneer in the Moslim-Christian dialogue. Miss C. E. Padwick, his biographer, describes these discussions as "the first meeting in centuries between two giant spiritual powers which had been encountering each other in a collision whose force was such as could not be softened by the mediation of dialogue."

No one will attempt nowadays to conduct a dialogue in the same way as did Henry Martyn, but the courage which he displayed in the task of bridging the gap created by centuries of animosity and misunderstanding gives evidence of deep religious conviction and of

passionate love. In the midst of language study, translation work and debates, his central concern remained that of contact with individuals. About this he wrote: "I have lost all hope of winning Moslems by argument. I know nothing else to do than to pray for them." And he noted elsewhere: "A painful anxiety on their part for the welfare of their souls is something new for them and generates a corresponding earnestness of heart." And he repeatedly refers to intimate contact with individuals as the implement for the tilling of the missionary fields.

#### William Carey (1761-1834)

William Carey was another who laid heavy emphasis upon "individual salvation," but, as was the case with Henry Martyn, and possibly even more so, it would be grossly incorrect to see this as his sole concern. Dr. M. M. Thomas of India, the former chairman of the World Council of Churches, has pointed this out in an article in the International Review of Missions of January 1971. As a young man in Leicester, Carey agitated against slavery and organized a boycott against sugar imports from West Indian slave plantations. In India he established an agricultural society in order to improve the food situation, encouraged the humanizing of relations between people there, and fought against the caste system. In Serampore he initiated the thorough study of Sanskrit which would later make possible scholarly analysis of classical Hindu texts. For these reasons William Carey is now seen as a transitional figure who served to make possible a broader and deeper attitude toward the missionary task; as a founder of the newer missiology. In 1806 he and his fellow workers in Serampore agreed on and published a Form of Agreement containing the principles which they saw to be normative for their missionary activity. The primary purpose of mission remained the "winning of individuals," but the Form states that another purpose, the organization of churches and the establishment of schools, must also be accepted.

#### The Student Volunteer Movement

As a final example of those missionary movements which emphasized the salvation of individuals one can mention the American Student Volunteer Movement, an organization which at the end of the previous century and in the early years of this century moved many students in the United States, but also in Europe, to dedicate their lives to the task of missions in Asia and Africa. Among the leaders of this movement were such figures as John Mott, Robert Speer and Herman Rutgers, the first secretary of the Dutch branch of this movement. In 1866 this movement formulated its aims as follows:

As an evangelical and ecumenical gathering of disciples and workers, we invite all who believe in Christ to join together

in the communal task of bringing God's Word of salvation to humanity in the midst of the present spiritual and moral chaos. Our purpose is none other than the evangelization of the whole of mankind in this generation.

The Student Volunteer movement has been properly called the greatest missionary movement since Pentecost; it is one which has gone out into the six continents of the earth, and whose influence on the churches in Asia, Africa and South America can still be seen.

### Evaluation

Several remarks need to be made in evaluation of the current thus far treated.

(1) In the first place we must evaluate positively the concern which these missionaries and missionary organizations had for the salvation of individuals. We need note that even though the last world-missionary conference in Bangkok in 1972 viewed the extent of God's liberation in Christ as being much broader, it nevertheless made a point of the fact that missionary activity fails to be true to its task when it does not concern itself with individual need, with the ultimate loneliness of the human heart, with the devilish condition of doubt and hopelessness, and with the threat of sin, demons and death. M. M. Thomas emphasized this in his opening speech in Bangkok, and the same was true of Jürgen Moltmann, who in spite of having an open eye for other human needs, did not fail to refer to these deep personal needs.

Jesus Christ, who was so deeply touched by the multitudes, who wept for Jerusalem and who took the entire weight of the world upon his shoulders, always had time for individuals: for the Samaritan woman, for a blind man along the side of the road, and for his comrade in death--the robber hanging next to him on a cross. If the churches, wherever they may be, neglect the needs of the individual in their exercise of the missionary mandate, then they sabotage the Great Commission laid upon them by Christ.

(2) In the second place, none of the missionaries or missionary institutions whom one might accuse of theoretical one-sidedness by reason of their concentration on the needs of individuals--particularly their spiritual and moral needs--can be accused of having neglected the other needs.

Early pietism stimulated the establishment of numerous institutions of mercy. The Moravians stimulated social and educational work wherever they found themselves. And the Student Volunteer Movement did unimaginably much for the development of schools, universities and theological seminaries.

(3) In the third place, however, we are forced to admit that the purpose set by these movements was too limited. They interpreted the message of liberation from sin too individualistically. As one representative of these movements said: "Our theology does not wrestle with cultural problems and our ethic does not concern itself with the totality of human activities."

(4) In the fourth place we need note the mistake which they made by often giving normative status to their own form of piety. Although this is so above all in the case of early pietism, the new pietistic movements can frequently be found to have made the same mistake.

Early pietism legalistically declared the battle of faith within the soul (the wrestling of one's way to penitence) to be a normative matter, and frequently directed more attention to the battle within the soul than to Christ and his Kingdom. Later pietism broke with much of this. Von Zinzendorf emphasized much more the joy of the Good News, and reassuringly declared that Jesus Christ had won the inner battle of faith for us. Nonetheless in later pietism and also in the later Methodism there remains the tendency to generalize and to view as a religious requirement what is in fact merely a particular form of piety and a particular type of conversion.

(5) In the fifth place we need to note that there has arisen a certain division in our own day between missionary organizations which in theory and practice see the purpose of their task to be exclusively that of saving individuals and those which view their purpose as being broader, deeper and more encompassing. It is to be lamented that in the course of time these two groups have come to stand over against each other in a relation of polarization, whereby the poles are sometimes referred to with the confusing and unfortunate words "evangelicals" or "ecumenicals." Norman A. Horner has treated of this polarization in a useful book, entitled "Protestant Crosscurrents in Mission," a book written in the attempt to bridge the chasm which polarization has created.

One of the leaders of the evangelicals has told us that "it is time to meet together." Symptoms of the fact that this time has come are everywhere to be seen. As the meeting begins we must not forget that the present worldwide missionary movement originated among those who saw the purpose of mission to be the salvation of individuals. We must realize that in spite of the necessity of a broader vision there remains a significant element of truth in the individualist approach of these ecumenical pioneers.

## II. ECCLESIOCENTRIC THEORIES OF THE PURPOSE OF MISSION

In the foregoing we have examined those currents and movements which saw the salvation of individuals to be the isolated purpose of mission.

We began here because it was this purpose which was dominant at the beginning of the nineteenth century. In what now immediately follows we will turn our attention toward those theories which see the purpose of mission in the plantatio or implantatio of the church. Such aims appear in Roman Catholic missiology and also, although with some fundamental differences, in the early Reformed formulations of the aim of mission. We will begin with the first and then move on to the second.

### Implanting of Churches in Roman Catholic Missiology

Thomas of Aquino, whose formulations of the purpose of mission influenced not only Roman Catholic missionary activity, but also the missionary theory of Gisbertus Voetius, speaks in his Summa Theologica of the apostolic office of the implantation of the church. The purpose of mission here is the implantation of the monarchic-hierarchical church in the various peoples and cultures as an institution of salvation and good.

It is above all the concept "implantation" which has received attention in the process of reflection which always proceeds and follows the promulgation of mission encyclicals. Missiologists of the Münster and Louvain schools explain that the church can never be said to be definitively implanted; her situation always remains uncertain. Hence the need for men to dedicate themselves ever anew to the task. P. Löffeld lays the chief emphasis on the local church as the partial realization of the monarchic-hierarchical church. He states:

This local church is the means chosen by Christ for taking humanity into himself and making it a participant in redemption. It is through the local church and the formation of its own clerical order and laity that the church universal expands.

In Pope Pius XII's mission-encyclical of June 2, 1951 we read the following formulation, which bears the mark of the influence of the Münster and Louvain schools: "The final goal toward which we must strive and which must remain ever before our eyes is the firm establishment of the church among the peoples, each (local church) having its own hierarchy chosen from among the native clergy.

In 1962, A. De Groot, writing in the Yearbook of Catholic Theologians took note of recent exegetical work and emphasized the eschatological dimension of mission. He accented more the mystical nature of Christ's body, a point which theologians generally have been underscoring since the Second Vatican Council. Here in part is what de Groot says:

The mission of the Church, enjoined by God as her response to his own sending of the Logos and the Holy Spirit, is an eschatological event which involves proclaiming the Gospel to all non-Christians. Missionaries proclaim the lordship of Christ in the hopes of making disciples and establishing among the hearers the whole Christian economy of salvation in a manner that is native to them and yet stable and will serve as a constant offer of redemption. The ultimate goal is to complete the contours of the mystical body of Christ to the glory of the Father through the Son and in the Holy Spirit.

The decree of the Second Vatican Council which deals with the missionary activity of the church, "Ad Gentes," describes the purpose of mission as follows:

The true purpose of this missionary activity is the evangelization and implanting of the church among those peoples and groups where it has not yet taken root.

Hence in terms of its formulation of purpose this decree differs little from what was said by Thomas Aquinas. Yet if one looks at it in its totality and keeps in mind other decrees, it begins to appear to differ considerably from what the great scholastic said seven centuries ago. In "Ad Gentes" as well as in the other decrees of Vatican II, a significantly deeper ecclesiology can be seen. This ecclesiology is much less monarchic-hierarchical than was the case in the past, and much less Vatican-centered, but at the same time, and much more so than was the case in the past, the church is viewed as God's people on its way toward the manifestation of his Kingdom. of which the decree names the following characteristics: peace, community, brotherly love, justice.

Roman Catholic missiology since Vatican II has gone in two directions. Some missiologists have tended to revive and underscore anew the pre-Council Vatican-centered view of mission. On the other hand some Catholic scholars are going the route of emphasizing the coming of God's kingdom in history and the characteristics of this kingdom, as we have already seen in the case of "Ad Gentes." What we note here is the development of an ecclesiology which underlines the directedness toward and participation in the Kingdom of God, and which defines the purposes of mission in terms of this directedness toward and participation in that Kingdom. One of the many who have influenced the practice and theory of mission in this direction is Ludwig Rütli who writes:

The mission of the church is truly apostolic only when her structure and tradition, received from the apostles, stand ever anew in relation to that which must direct her; the message of the Kingdom of God as the universal world-future.



Roman Catholic thinkers whose view of mission is determined by this approach express and experience an ecumenical feeling of affinity to those Protestants whose approach to the matter is similar.

### Implanting of Churches in Early Protestant Missiology

It was following the Reformation that Gisbertus Voetius, writing in the Low Countries and encouraged to reflection by the growing missionary work in the Dutch East Indies, developed a theory of mission in his work, De Missionibus Ecclesiastica. H. A. van Andel, who would later do pioneer missionary work in Central Java, analyzed Voetius' theory of mission in his dissertation De Zendingsleer van Gisbertus Voetius. (Kampen 1912).

After having asked what the object of mission was for his predecessor he put the question as to its purpose and concluded that it was threefold:

1. The conversion of the heathen.
2. The subsequent planting of a church or churches.
3. The glory and manifestation of divine grace as the last and highest purpose.

He notes that conversion is of value in itself, while implantation without previous conversion is of no value; implantation requires conversion if it is to be meaningful. Conversion itself is described as leading to the second, as a growing into communion with Christ. The plantatio ecclesiae is the gathering together of those who have come to believe. Unbelievers become hearers of the Word, and hearers become catechumens. Catechumens become applicants for baptism, and they in turn become members of the church. The last and highest purpose is then achieved--the glory and manifestation of divine grace. It is striking that nothing is said here about rejection of the Gospel and the hardening of the heart, as is frequently the case (and then often with all too much emphasis) in later Reformed theology. All emphasis here is upon the revelation of God's glory in his liberating grace and in the promise of that grace.

J. H. Bavinck took over much of Voetius' theory of mission. He lays considerable emphasis upon what Voetius had to say about the connection between the three purposes, and then expresses what he sees to be the unity of the three, namely, the coming and extension of the Kingdom of God. Later in this lecture I attempted to pick up this line of thought and carry it further. At the moment, however, we will go on to discuss several theories of mission which can be seen as variations of the ecclesiocentric theories thus far treated. We will begin with the "three-self formula" of Venn and Anderson, and then go on to the Church Growth School of Donald A. McGavran.

## III. THE THREE-SELF FORMULA

In the nineteenth century the individualistic approach to mission evoked what was claimed to be a correction to its supposed one-sidedness. This movement was strongly oriented to the building up of church congregations and the establishment of what was termed "corporate life." Two figures connected with the missionary work of two of the best known missionary organizations then in existence formulated, almost simultaneously, the theory that the purpose of mission ought to be the cultivation and establishment of "self-governing, self-supporting and self-extending units of the church universal." This is the so-called "three-self formula." Those responsible for formulating it were the English Anglican Henry Venn and the American Congregationalist, Rufus Anderson. They were contemporaries, and after having formed their views, corresponded and cooperated with each other.

Henry Venn (1724-1797)

H. A. C. Warren, one of Henry Venn's successors and presently Canon of Westminster, has published a book of Venn's addresses, letters, instructions and articles. He prefaced it with an excellent introduction from his own hand. This book--To Apply the Gospel, Selections from Writings from Henry Venn (Grand Rapids, 1971)--is an indispensable source for the study of the missionary principles and practical guidelines of this man who for 31 years--from 1841 to 1872--served as Secretary of the largest missionary organization of the Anglican church--the Church Missionary Society.

In reading his writings, one cannot but realize how deeply conscious he was, in his letters to and contacts with missionaries in Sierra Leone, Nigeria, Uganda, Kenya, India and Ceylon, of the problems given rise to by the relations between western missionary organizations and the growing native churches. He was profoundly aware of the threatening danger of dependence and of the necessity of warding it off, and encouraged self-reliance and self-dependence. Concerns such as these, in our day become very real, seem to have formed the warp and woof of his letters and reflections.

He felt keenly, the paternalistic nature of the existing relations and realized that western missionaries were becoming the supervisors, directors and paymasters in the world of Asia, Africa and the Caribbean. And he was well aware of the immobility which could all too easily result from this pattern of dependence.

Reflection upon these matters led him to a new formulation of the purpose of mission. But before letting him speak for himself, we need mention that men such as Venn did not in the least see their new administrative proposals as the sole condition for the building

up of churches. Venn belonged to the evangelical group within the Anglican Church and had been deeply affected by the Great Awakening. His ecclesiology must not be identified with and limited to what he presented in the three-self theory. Venn, as well as Anderson, was far from being a proponent of a purely institutional ecclesiology. For both of them the institutional aspect was inseparable from the concept of the church as the people of God. Having said this, we can now allow Venn to speak for himself:

Regarding the ultimate object of a Mission, viewed under its ecclesiastical result, to be the settlement of a Native Church under Native Pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission depends upon the training up and the location of Native Pastors; and that, as it has been happily expressed, the 'euthanasia of a Mission' takes place when a missionary, surrounded by well-trained Native congregations under Native Pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves, till it insensibly ceases; and so the Mission passes into a settled Christian community. Then the Missionary and all Missionary agencies should be transferred to the 'regions beyond.'

And in practice he acted on these aims, working for their realization with great energy in the course of two generations. He stimulated and encouraged the education of indigenous pastors, appointed local bishops, saw to it that local councils of churches were established and transferred the direction of schools into indigenous hands. He also had the wisdom to realize that his principles must not be applied in a doctrinaire manner. When, for example, several of the missionaries of the Church Missionary Society proposed to put a stop to the financial aid being received by a native diocese because of its failure to have conformed, immediately to the practical guidelines of the General Secretary, Venn indignantly characterized this as unjust and as comparable to throwing someone into the water before he has learned to swim; he noted that such a rigorous and abrupt application of guidelines could cause considerable damage. But nonetheless, he remained convinced of the need to keep the guidelines in mind in all organizational questions. As he put it: "It is expedient that the arrangements which may be made in the missions should from the first have reference to the ultimate settlement of the native church, upon the ecclesiastical basis of an indigenous episcopate, independent of foreign aid or superintendence."

A comparable formulation of purpose is to be found in the thinking of Rufus Anderson, the most influential American missionary theorist and strategist of the nineteenth century.

Rufus Anderson (1796-1880)

Just as Max Warren did us a service with his publication of Henry Venn's writings, so Pierce Beaver contributed greatly to missionary scholarship by editing a selection of writings and instructions of Rufus Anderson, under the title, To Advance the Gospel. Like Venn, Anderson was the Secretary of a missionary organization; in this case of the American Board of Commissioners for Foreign Missions, in which function he served from 1826 to 1866. It is above all his Outline of Missionary Policy, published in 1856, which is of importance for us.

The difference between Venn and Anderson lies in the fact that the one was an Anglican, the other a Congregationalist. In spite of the difference, however, there remains a significant similarity in that both emphasized the building of independent local churches as the proper purpose of the missionary activity undertaken by Western churches. The following are quotations taken from Anderson's Outline of Missionary Policy: Missions are instituted for the spread of a scriptural, self-propagating Christianity. This is their only aim. This aim of missions includes elements: (1) the conversion of lost man, (2) organizing them into churches, (3) giving those churches a competent native ministry and (4) conducting them to the stage of independence and (in most cases) of self-propagation.

Beaver notes that up to this time American missionary activity had failed to be accompanied by any significant principal reflection, and that Anderson was the first to take up this task by developing a missionary theory with clear practical implications.

He held to the following goal of mission: "The formation of local congregations whose pastoral care stands under the authority of the presbyters." In his visits to the missionary field he displayed nothing of the then traditional interest in establishing huge "mission stations," but encouraged instead the spread of independent village churches and neighborhood congregations. Unlike what had previously occurred, he laid unusual emphasis on lay-training as the best means of equipping congregations to carry out their task.

His formulation of the purpose of mission as being the formation of self-governing, self-supporting and self-propagating churches would later be known worldwide as the "Three-self formula." Anderson's successor, N. G. Clark has noted that this theory and formula later became the common possession of virtually all missionary organizations in the entire world. Pierce Beaver has pointed out that this theory, beginning in England and the United States, dominated a period from the second half of the nineteenth century to the middle of the twentieth. Until the Second World War, which inaugurated a new period in world mission, practically all English-speaking missionary

institutions have at least paid lip-service to Anderson's and Venn's formulation of purpose of mission.

The influence of this formulation is not only to be seen in the case of English speaking missionary organizations. German missions have also acknowledged its correctness, and in the Netherlands one can see clear marks of its influence in the Acts of the missionary conference held in 1890, especially in the position taken at that conference by A. Rupert. He was deeply influenced by the Anderson-Venn formula in spite of the fact that, in contrast to them, he rejected the transdenominational corporate missionary organization (societal missions) for which they had pleaded, and chose emphatically to view mission as properly proceeding from the institutional church and/or denomination, and argued on this basis for the establishment of interdenominational, ecumenical relations between young churches and old.

### Evaluation

A brief evaluation of Venn's and Anderson's approach to the question of the purpose of mission must begin by recognizing the valuable element of truth it contains. Just as God in the Old Testament called the people of Israel to be the instrument for the presentation of his liberating deeds among the people, so in the New Testament history of grace he works to equip the church--his new people--to be a chosen race, a royal priesthood, a dedicated nation (1 Pet 2:9). In the Acts of the Apostles we find the chronicle of the formation of the church, and in the apostolic letters we see the apostles and their fellows busying themselves with the difficult work of calling out churches from among the peoples. This process of church formation is often ignored in the anti-institutional theories which take up much of more recent missiology. Men such as Venn and Anderson, and all those who followed in their footsteps, can serve to remind us that inviting people to the fellowship of the people of God, and forming and equipping congregations remain indispensable elements in the fulfilling of our missionary task in the world. The theory is also of much value sociologically. The well-known Nigerian historian of the African church, Ajayi, has taken note of this in his work entitled, Christian Missions in Nigeria, 1841-1891, The Making of a New Elite (London 1965). He describes Venn as a great missionary statesman who by reason of his vision not only stimulated the development of independent churches in West Africa but, in his emphasis upon self-reliance and independence, thereby also contributed to the process of founding young new states in that area.

Yet, this formulation of missionary purpose also has its weak points and one-sided aspects. In the first place, it ought to be remarked

that this theory is too ecclesiocentric. In the Bible it is the Kingdom of God and not the church institute which is central. The churches are constantly placed in the broader and deeper perspective which is to a considerable degree missing in the ecclesiocentric theories.

Secondly, self-support is emphasized so strongly here that it almost begins to appear to be one of the distinguishing characteristics of a true church. At no place in the New Testament is self-support given such a place of honor. The Bible writers simply noted that there existed poor churches and those which were more prosperous. Paul requests support for the former, but nowhere does he reprove for the situation which makes such support necessary. In the writings of Venn and Anderson one sometimes almost receives the impression that it was the budgetary burden which they carried in supporting the many congregations and mission stations which moved them to promote self-support to the status of a principle. Just as one should not try to turn a lack into a virtue, so budgetary difficulties should not be used as a source from which to derive principles.

In the third place, we ought to be aware of the by no means imaginary danger of the three-selves formula being used to justify the severe reduction and even breaking of existent relations between churches. We think here of the Christian movements in China adhering to the three-selves formula. They were driven in 1950 to break missionary relations with churches in other parts of the world, and appealed to this formula for justification. Employing the formula as a justification for the isolation of churches is, of course, to misuse it. But unfortunately, it must be admitted that the formula can lend itself to such misuse.

Lastly, we note that while Venn and Anderson propagated the building up of independent churches in other parts of the world, in the West they upheld the pattern of corporate missionary organizations (societies); their theory would seem to have implied the need to develop church missions. That the principle of corporate missionary organizations in the West was defended may be historically understandable; but there can be no doubt that it was a contradiction to Venn and Anderson's formula and their conception of the goal of mission.

#### IV. THE CHURCH GROWTH SCHOOL

Having seen the answers given to our question in the nineteenth century by Henry Venn and Rufus Anderson, we now turn our attention to the answer given recently by D. A. McGavran and some of the fellow-workers. McGavran was instrumental in founding the School of World Mission and the Institute of Church Growth in 1960 in <sup>OREGON</sup> Washington and later at Fuller Theological Seminary in Pasadena, California. As the name suggests, it is "church growth" which is seen here to be

the foremost purpose of mission. McGavran has set forth his ideas in a number of books of which The Bridges of God, a Study in the Strategy of Missions (London 1955), How Churches Grow (London 1959) and Understanding Church Growth (Grand Rapids, 1970) are perhaps the best known. There is in addition the interesting symposium, Church Growth and Christian Mission (New York 1965), which includes a contribution by McGavran and an article criticizing his position by Eugene A. Nida. Finally, there is the series, Church Growth Studies, sponsored by the institute in which the principles of this school are applied to various missionary fields and tested. The following are several of the titles to have appeared in this series, published by Eerdmans in Grand Rapids: Roy E. Shearer, Wildfire--Church Growth in Korea; William E. Read, New Patterns of Church Growth in Brazil; John B. Grimley and Gordon K. Robinson, Church Growth in Central and South Nigeria; Donald McGavran, et al., Church Growth in Mexico. In addition to these publications we might also mention the periodical, "Bulletin of Church Growth."

In what follows we will attempt to describe the distinctive characteristics of this influential school of mission. In doing so, we will concentrate exclusively on the views of McGavran since, in our opinion, the views of some of his colleagues, such as Arthur Glasser and A. R. Tippett, are not to be fully identified with his.

#### Donald McGavran

Donald McGavran was born in India, the son of an American missionary. After receiving his education, he himself joined the Indian mission of the Disciples of Christ, for which he labored some 31 years, from 1923 to 1954. There he became an expert in the fields of education and in the organization of medical work, subjects which, remarkably enough, now seem to receive little if any attention in his research and reflection. Returning to the United States in 1954, and disappointed with the slow growth of the congregations which he had served, he has since then directed all of his attention to an investigation of the causes of the growth and stagnation of churches. In what follows I will attempt to summarize the most important elements of his theory.

(1) In the fulfilling of the missionary task, all emphasis must be laid upon the numerical growth of churches. The quantitative expansion of congregations is the first priority on the agenda of "missionary business," and no matter how successful educational activities and social programs may be, they are without significance if they do not lead to church expansion. McGavran is of the opinion that the occupation of missionary organizations with such matters as peace, justice, development, the struggle against disease, poverty and ignorance, amounts to misplaced concern. He views involvement in the struggle against racism, in the world of politics and in

interchurch aid as a flight from the true responsibilities of the church. All must be made subordinate to the purpose of multiplying churches.

(2) For the purpose of multiplying churches one should make use of mass movements. According to McGavran, one must make a point of always working within the existent patterns of social relationships. Churches have truly taken root in regions when they have become peoples' movements, and "people" here means simply "a homogeneous unit." In some situations, as is usually the case in Africa, this will be a tribe, in others a middle-class group, as often occurs in Japan, and in yet others, as in India, it may be a caste. Such social structures must be used as vehicles for the spread of the Gospel. One must begin with the central families, those holding positions of leadership. By reason of the interrelationship of families within such a group there will then occur a snowball effect, whereby it will become possible to convert entire communities to the Christian religion. Groups, tribes and castes must be won for Christ in their totality. The existing patterns of social relations are, according to McGavran, the bridges of God which he traverses in order to gather the peoples unto himself. This aspect of McGavran's theory amounts in fact to the encouragement of the establishment of ethnically-defined churches. Interchurch relations will, according to this theory, follow later on their own.

(3) The application of this rule requires that missionary strategists be concerned to pinpoint the groups which are at the moment the easiest to win. This having been established, all available energy, money and manpower must be concentrated there (Bridges of God, p. 184; and How Churches Grow, passim). Throw out your net only where schools of fish are to be found. Don't plow amidst rocks. Gather the harvest where the ground is most fertile. Waste no time in dialogue and in presenting the Gospel to those who are hostile to it, but direct yourself to those who have shown that they are ready to receive it, and concentrate your entire attention to them.

(4) In connection with his strategy of first achieving rapid quantitative growth and only thereafter turning to qualitative aspects, McGavran makes an unusual distinction. In the missionary mandate of Matthew 28 he distinguishes two separate tasks--the making of disciples, and the perfecting of them in keeping Christ's commandments. The distinction is presented in such a way as to indicate more than a mere temporal order of occurrence within one continuous process. It is interpreted so as to fit in with McGavran's strategic priorities.

(5) Missionary research must be concerned to answer two questions, namely, what factors and methods yield successful church growth, and what are the factors and methods which retard such growth? In the



answering of these questions one must make use of sociology and cultural anthropology.

McGavran has compared the growth of churches with that of apples and pears in an orchard. Just as one investigates why the produce of one orchard is bountiful and why that of the other leaves much to be desired, so we must investigate why in one area our missionary labors are blessed with a rich harvest, whereas in another the harvest remains meager. This is what the series of Church Growth Studies attempts to do. The research is wholly concentrated upon the question of growth, the factors are calculated with the use of computers, and the results are distributed so that everyone concerned may learn to organize missionary activity more effectively.

(6) Missionary organizations must set and constantly review their priorities in the light of the principle of church growth. That which maximizes growth must be encouraged, and that which fails to do so must be eliminated from the budget.

### Evaluation

In evaluation of this school of thought we would like to make the following remarks.

(1) In the first place, we ought not ignore the considerable influence which the Church Growth theory has enjoyed. This is especially so in so-called "conservative-evangelical" circles in the United States. The documents resulting from Iberville Conference held in Quebec in 1963 under the auspices of the World Council of Churches show undeniable traces of the influence of the McGavran school. The same is true of the 1966 "Wheaton Declaration" of the interdenominational Foreign Missions Association.

(2) Second, the emphasis upon the growth of churches is certainly an aspect of mission which may not be neglected. The growth and multiplication of congregations is something which is frequently spoken of in the Acts of the Apostles; in fact so frequently that it even led Dr. Kuyper to propose defining missiology as the theoretical study of the growth of the church.

(3) Nonetheless, there are serious objections which can be brought against the manner in which McGavran speaks of the growth of churches. His own colleague, A. R. Tippet, has admitted that quantitative growth has on the whole received too much emphasis, while what he terms "organic growth" has unfortunately been relegated to the periphery of concern (Solomon Islands Christianity, p. 52, London 1967). Eugene Nida, the capable Secretary of the United Bible Association, has warned against this emphasis upon the numerical. In the symposium, Church Growth and Mission (p. 173 ff), he notes that although in the

initial period a church's growth-curve rises rapidly, it thereafter falls just as rapidly, and that even when it continues to rise for some time, one need always reckon with a period in which it will fall. For this reason he finds McGavran's distinction between the making of disciples and the perfecting of them incorrect. According to Nida it is only by combining the two from the beginning that one can minimalize the recession of growth and effectively prepare the churches for future growth. Much sharper criticism of this emphasis upon the numerical is to be found in the International Review of Mission of July 1968, where Rev. John of India signalizes what he feels to be elements of the proverbial American business mentality, in which sums, profit, numerical growth and success play such a large role.

Before passing on to the following point I would like to make several remarks of my own. If Dietrich Bonhoeffer had allowed himself in his political criticism and prophetic statements to be led solely by consideration of whether they would promote or discourage the growth of the German churches, he never would have made them, and he would have had to remain silent. Yet it is precisely this prophetic element which continues to inspire us and which has served to reveal to us and be an example of what in a qualitative sense the church can and is called to be. In the same way, if Beyers Naude and his fellows were to view everything from the viewpoint of quantitative growth, they too would be silent. Yet here again, it is precisely their daring to stand alone in such situations which is in accord with what the church is called to be. And with regard to the assistance given to small churches, which often seems to amount in McGavran's thinking to undesirable plowing amidst rocks, we need only remark that there are times when such assistance is of deeper value than is work in the midst of a mass movement. One calls to mind here the work of the medical missionary, Dr. Paul Harrison. His labors among the Arabs were anything but successful in the usual sense of the word, for in his 25 years in Saudi Arabia he witnessed the conversion of a mere 25 Arabs, but his work was a tremendous sign of God's patience with people. If we abandon small, lonely and oppressed churches, which humanly speaking have no chance of growth, in order to direct our energy to those groups which are "now winnable," we may well find ourselves the object of the complaint of the voice from Gethsemane: "Can none of you stay awake with me for even one hour?" (Mt 26:40).

Also questionable is McGavran's theory that the caste, tribe and class are the best vehicles for the spread of the gospel. No one would deny that distinctly ethnic churches expand rapidly, and that natural groups, once penetrated by church groups with a well-knit social structure, offer relatively easy fields for missionary and pastoral endeavor. Many examples could be given of this. Yet at the same time he who is not blind in the matter will have to admit

that in such situations the danger of a reappearance in new form of the old exclusivity of tribe and caste groups remains great, and that when that happens, integration into the ecumenical people of God meets with almost insurmountable difficulties. Experience with tribal churches in Asia and Africa show how the church can become a vehicle for a new and strengthened tribalism or a new caste system. McGavran fails to recognize this for the evil which it is, and hence can speak almost denigratingly of ecumenical relations and of the striving toward church unity. May we attempt to achieve church growth along ethnic lines at the cost of isolating the members of the body of Christ?

(4) The way in which McGavran sets priorities is one-sided and unbiblical. According to him, everything must serve growth, but in the Bible the priorities change from situation to situation. In some cases the battle against hunger will be assigned the highest place, sometimes that against sickness and disease; sometimes it is the struggle for justice which receives emphasis; and at other times the proclamation of the Gospel. Missionary strategy may not be rigidly directed to mere quantitative growth, but must remain flexible and responsive to God's guidance (Luke 10).

(5) McGavran has the tendency to break life up into two separate sectors--the spiritual and the social, political and economic. His contention is that attention to the latter, which he characterizes as "passing projects," distracts attention from the two purposes of mission--the salvation and eternal blessedness of the soul. Yet, where in the Old and New Testaments is such a duality between the temporal and the eternal and between body and soul to be found?

McGavran's conception of the church is one which views it solely in terms of its relation to God. This view leaves out of account the very real bond existing between the church and the world. It ignores the reality of the church's position in the world and its duty to fulfill its task there through the grace of him who is head of the church and Lord of the world.

This school of mission, and above all its leader, is one-sided in its view of the purpose of missionary activity. Yet it is necessary that we maintain contact with each other, in order that all may be guarded against one-sidedness. It is encouraging that men such as Tippett and Glasser have thrown themselves into this useful dialogue, from which all of us have much to learn.

#### V. CHRISTIANIZING AS THE PURPOSE OF MISSIONS

In the history of western missionary activity, Christianization often has been seen as being the purpose of mission. A significant proponent of this approach was Gustav Warneck (1834-1910) who in his

three volume Missionslehre spoke repeatedly of the "Christianization" of peoples. He wrote as follows, "When Jesus speaks of the need to Christianize all peoples he means they must be made Christian on the basis of their natural and distinctive individuality as a people." J. C. Hoekendijk has subjected this formulation of purpose to a thorough analysis in his dissertation, Kerk en Volk in de Duitse Zendingswetenscher. He has shown the existence of, as it were, two levels in Warneck's Missionslehre. I quote as follows:

On the upper level are the living memories of the Kingdom and the missionary enterprise invested with its eschatological task--the saving of souls. On the lower level, history exercises its 'holy prerogative' and demands that mission takes as its purpose not only the building up of churches, but also the Christianization of peoples.

It is interesting that in post-war German missiology this naive talking of the "Christianization of peoples" is avoided. Christianization also appears as the purpose of mission in the works of Hoekendijk's teacher, and later colleague, A. A. van Ruler. Unlike others, van Ruler never spoke of this matter in a naive way. He never tired of repeating that even in Christianized cultures God "rules in the midst of his enemies," "in the midst of the darkness of the history of the human race."

In spite of his recognition of the profound sin which exists in the Christianized world, however, his concern remains that of the Christianization of culture, and not merely that of the building up of churches. As he writes on pages 160-161 of his Vaart en Visie:

The church is the divining rod of world history, which passes over the earth and points out where new cultures of humanity are beginning to arise: such cultures are those which have the cross of Jesus Christ as their middle-point, and which are therefore Christianized, and therefore destined to lead the way in the world community and to form the bed in which the stream of world history will flow forward.

It appears in his writings that he considers the culture of Europe and America to be a form of the Kingdom of God, and that in his view the worldwide expansion of this culture amounts in effect to the propagation of the Kingdom. We cannot agree with van Ruler on this point. His view of the matter seems to be influenced on the one hand by the dream of a return to a kind of "Christian theocracy" and on the other hand by culture-Protestantism of Ernst Troeltsch's Social Teachings of the Christian Church.

But the Christianization of peoples can never be the final purpose of

mission. In the light of the coming Kingdom of God every process of Christianization is compromised from the first moment of its appearance. Furthermore, the world itself is slowly but steadily becoming more and more pluralistic. In the midst of this world we must not strive to dominate, but to follow him who went the way of the Cross and who as the servant of the Lord washed his disciples' feet. Our concern is not for a worldwide theocracy but for Christocracy.

Emilio Castro, director of the W.C.C. Department of World Mission and Evangelism, had some good things to say on this matter in a speech which he gave in 1974 on the subject of the church in the contemporary pluralistic and revolutionary situation. As he pointed out, it is not the task of the church to strive after forms of cultural domination, but rather to fulfill the prophetic and priestly task in the midst of injustice and oppression.

The church bears witness to the name of Christ more when it is oppressed than when it dominates. Only in the form of a servant does it have a right to speak in the midst of the peoples. Christ rules, that is true, but as God's Lamb; and in the Bible the reins of his government converge not at an "Arc de Triomphe," but at the Cross.

#### VI. THE PURPOSE OF MISSION IN THE THEOLOGY AND PRACTICE OF THE "SOCIAL GOSPEL"

Around the turn of the century there developed here in the United States a movement of theology and practice, which must be seen as a reaction to the exclusive emphasis in some circles upon individual salvation, and to the strong ecclesiocentric accents in both home and foreign missions. We refer of course to what has come to be known as the "Social Gospel:"

Among those who were in the forefront of this movement I mention only Walter Rauschenbusch (1861-1918), the author of Christianity and the Social Gospel (1917); Washington Gladden (1836-1918), with his books Applied Christianity (1886) and Christianity and Socialism (1905); and Harry Emerson Fosdick (1878-1970) who exercised great influence not only through his books but above all by way of his "Riverside Sermons."

In his, at some points rather one-sided dissertation entitled "The Background of the Social Gospel" (Haarlem 1928), Dr. W. A. Visser 't Hooft has given us a masterful description of the background and origins of this movement. On the many elements which he mentions as having been formative of it, we note in passing only the following: the influence of the Enlightenment, that of the social sciences (William James and John Dewey), revivalism, Puritanism, and above all the influence of the "pioneer mentality" with its experience in attacking social problems and establishing small communities on the

frontier.

It was with great energy that Rauschenbusch propagated the message of the "Christianizing of the social order," while Fosdick viewed world history as "a progressive manifestation of the loving purpose of God." The latter developed a conception of the Social Gospel as being "dynamic, active, transforming, (and) evolutionary." The heart of the matter here was the realization of the Kingdom of God in the social realm. For this, conversion was necessary, for Fosdick shared no blind faith in a natural process of social progress. Yet he felt it his task to emphasize that this conversion must be demonstrated in the fruits which it bore, and the fruits of which he was thinking were deeds of concrete social reform.

Our concern here is primarily with the influence of the theology of the Social Gospel upon American mission. This influence has been great and even now continues to be operative, be it on the foundation of new theological pre-suppositions.

The three-volume work written by J. S. Dennis in the years 1879-1906 provides an extensive summary of the application of the theology of the Social Gospel in missionary practice. The book, entitled Christian Mission and Social Progress: A Sociological Study of Foreign Mission, lists various social evils existing in the societies of Asia and Africa. It mentions those in family life such as child-marriage and the burning of widows in India, concubinage, and the oppression of women; those in national life such as corruption and bribery; evils in trade, including fraud and the lack of business ethics; and finally evils such as superstition, compulsion and magic which plague religious life. Having listed these he goes on to give illustrations of the various ways in which missionary organizations attempted to combat these evils, and then follows this with a summary of the results achieved.

One who reads this book nowadays is at times tempted to ask himself whether the author, whose eyes were so wide open for the evils of the so-called "nonChristian world," was sufficiently aware of the evils of the "Christian world," and whether he had any feeling for the positive aspects of these other older societies. Yet, his book remains an impressive account of the wounds festering on the bodies of these societies at the turn of the century, and of the first Western attempts to attack these evils with the combination of prophetic moralism and modern belief in progress so typical of the generation of missionary personnel which was educated, formed, and inspired by the Social Gospel movement.

### Evaluation

Our evaluation of this movement will take note of both the positive and negative aspects. Beginning with the first we must admit that

worldwide diaconate would be unthinkable without the stimulus given by the theology and practice of the Social Gospel. We can value the importance which these theologians attached to deeds, to the fruits of conversion, and to the social implications of the Christian faith. Until then, orthodoxy, by exclusively emphasizing doctrine, had neglected "orthopraxis." Pietists could only talk about their "experience" and not about social obedience and justice. The Social Gospel movement was very conscious of what pietism and orthodoxy had ignored; it was aware of the existence of the collective sins which are institutionalized in the microstructure of society. As Walter Rauschenbusch said, it realized there was a choice to be made between a fatalistic acceptance of this status quo and an attempt to influence social life.

In our orientation of the theology of the Social Gospel we must be fair. In saying this I think of the criticism seemingly lacking in self-examination which has been leveled at the movement by many evangelicals, who themselves have just recently come to realize how much they had neglected the social aspects of the gospel, and who should have had an ear long ago for what the Social Gospel has to teach.

Yet there is also reason to be critical of the Social Gospel. This movement was much too optimistic, combining as it did the expectation of God's coming Kingdom with a belief in progress which was derived more from the Enlightenment than from the gospel. It was this optimism which Reinhold Niebuhr, himself a product of the school of Rauschenbusch, unmasked, rejected and attempted to put right, while at the same time never losing his appreciation for the positive aspects of Social Gospel theology.

Furthermore, the eschatological dimension of the coming Kingdom was almost completely neglected in this theology. In addition, it ought to be remarked that during the high point of this missionary theology the "Kingdom of God" was often unconsciously replaced by propaganda for the "American way of life." The men and women who established The Christian Century, and gave it its name, thought much more romantically and naively about this brand of Americanism than do the consistent and profound critics of it who now direct the magazine.

Finally, Social Gospel theology was on the whole too little aware of the relation between the microstructural evils (which they attempted to rectify) and the macrostructures. Such an awareness however was missing practically everywhere in those times, and ultimately, it was to be two "Social Gospel theologians"--the brothers Richard and Reinhold Niebuhr--who would open their eyes and those of many others to this matter.

I do not want to close our comments here on the note of criticism. Although the conceptions of Social Gospel theology may often be

theologically weak, the great importance of this movement remains. It called the churches to participate in the struggle for the rectification of social needs at home and abroad. The social ethos, and above all the practice of the Social Gospel, should be seen as the most important attempt to date to transcend the individualistic emphasis in evangelization and mission, and to move the church toward solidarity with the victims of injustice and to participation in the struggle against the causes of such victimization. One cannot say that what stood before their eyes was the deepest purpose of mission, but it cannot be denied and must never be forgotten that the fight against social evils is intrinsically connected with that purpose.

#### VII. THE PURPOSE OF MISSION AS THE IMPROVEMENT OF SOCIAL, POLITICAL, AND ECONOMIC MACROSTRUCTURES

In the past years there have been many who have been of the opinion that the purpose of mission must be located in the worldwide cooperative struggle for the change of social structures and for human rights.

In connection with this, the reproach is frequently expressed that the missionary organizations of the nineteenth century and the beginning of this century did nothing on this score. Such an accusation is in my opinion highly unfair. The Christian communities of those days in Asia and Africa were small minorities. Their resources were limited and they did not even begin to have available the cadres of sociologists and political scientists who could be of influence in an attempt to deal with macrostructural matters. The churches and missionary organizations did their work on a small scale in the midst of small social groups. And it ought further to be remarked that what happened here on a small scale laid the basis for the way in which the macrostructures of many of these countries are now being formed. Nehru, Sukarno, Nyerere, Kaunda and many other founders of young states in Asia and Africa have repeatedly remarked that what was done by missionary organizations on a small scale in such areas as education, medical help, the care for the blind, orphanage work and social planning provided the stimulus for the later institutionalization of such services in the macrostructures of the young nations. Such remarks are to be heard even in China on the part of those who are not encumbered by the ideological shroud; and that in a country where for understandable reasons the trauma resulting from contact with the West has left wounds possibly deeper than those contracted by any other third-world nation.

It is nonetheless the case that in times such as ours profound attention and activity need be devoted to the transformation of macrostructures. It was once remarked to me by Billy Graham that the Apostle



Paul did not go to the Roman Emperor and speak of the structures of the Imperium Romanum. My answer was that we live in a period which is much different from that of the apostles and in which in those countries who pride themselves on their democracy, there exists the possibility to influence the macrostructures. This is a task which we must attempt to fulfill if we are to be true to our prophetic and priestly calling.

There are indeed times when the position of the church can be compared with that of the Christian congregations in the times of the apostles. Yet there are also times which resemble those of the prophets who spoke to the governments of this world and who spread their message among the peoples roundabout. There are many bodies and organizations nowadays where the Christian community can make its voice heard if only it will. There is such a thing as a missio politica oecumenica, a vocation to work together in worldwide cooperation toward development and toward the liberation from economic exploitation and political and racial oppression. Not only theologians, but also sociologists, political scientists, anthropologists and servants of world-diaconate have a task here. Working for the transformation of the macrostructures is as much included in the legitimate aims of mission as are the labors of building up churches and improving the microstructures.

In this connection there are two dangers which we must caution against. There is, in the first place, the danger of emphasizing macrostructural concerns at the cost of neglecting other aims which have fully as much right to be viewed as intrinsically related to the central purpose of mission. He who, for example, ignores the task of church renewal and hears only the call to busy himself with the macrostructures does not act in the spirit of our Messiah. He who neglects working for individuals and for small social groups so as to devote all his energy to the supposedly fundamental macrostructural matters has lost contact with real life and suffers from a psychosis. In the second place we ought to realize that the task of improving the macrostructures has its place as one aim among others and is intrinsically related to the final and deepest purpose of mission.

#### VIII. THE KINGDOM OF GOD AS THE PURPOSE OF THE MISSIO DEI

In the preceding sections we have discussed the various theories of purpose of mission which have been formulated in the course of the centuries. We have also taken note of the various forms of activity to which these theories have led.

We want now to return to the Bible and try to discover there the purpose of the missio Dei. The answer is not difficult to find, for the entire Bible speaks of the purpose of God's words and deeds as being the revelation of his Kingdom and the restoration of his liberating rule. We chose this word "kingdom" from among the many images and

symbols which the Bible employs to represent God's purposes because it seems to us to express the essence of the matter. What, now, does the Bible understand by the Kingdom of God? The words are often explained as having to do only with the inner life of the individual. Yet, while the Kingdom of God is doubtless of determinative importance for the inner life of the individual, this was not the only concern of Christ's preaching.

Others relate the Kingdom of God exclusively to the church, so as practically to identify the two. And then there are yet others who view the Kingdom of God solely in terms of the fulfillment of man's spiritual needs and the forgiveness of his sins. Yet nowhere in the New Testament is the Kingdom of God spiritualized or defined solely in terms of the fulfillment of man's spiritual needs. As announcement and realization of total salvation the Kingdom has to do with the totality of human needs, and to use one of Jurgen Moltmann's terms, with all "spheres of the devil." These needs are definitely not only spiritual in nature.

The Kingdom of which the New Testament speaks has an incomparable depth and richness. It has dimensions which embrace heaven and earth, world history and the cosmos (cf. Colossians and Ephesians). The Kingdom of God is the new order, which began in Christ and which will be completed by him, wherein all relationships will be put right: that between God and man, those between people, nations, sexes, generations and races, and that between man and nature. It is this of which the prophets of Israel speak. This is the meaning of the visions in the Book of Revelation. And it is this of which the apostles testify when they speak of looking forward to new heavens and a new earth where justice dwells (2 Pet 3:13).

The Kingdom of God is the redeemed creation, the victory over chaos, the abrogation of all anti-messianic tendencies and the completion of God's liberating work. This Kingdom has come in Jesus Christ and will be brought to completion in and by him and his spirit. If this is God's purpose, then it is this message of the Kingdom which must be the frame of reference and point of orientation for mission. This is the system or grid of coordinates within which the missio ecclesiarum must function. Our missionary activity requires a deep and broad perspective. We are called to derive our missionary task from this all-encompassing message of the Kingdom. The final and deepest purpose of mission is expressed in the words which our Lord taught us to pray:

Hallowed be thy name.  
 Thy Kingdom come,  
 Thy will be done,  
 On earth as it is in heaven. (Mt 6:9-10)

IX. THE SIGNIFICANCE OF THIS PURPOSE FOR THE FULFILLMENT  
OF THE MISSIONARY TASK IN OUR DAY

The task which we derive from the all-encompassing message of the Kingdom is in the first place that of inviting men to learn to know Jesus as the Messiah of the Kingdom of God.

Leading People to Jesus the Messiah and to Confession of Him as Lord.

In the gospels and New Testament epistles, and also in the entire history of the spread of the Christian religion, the beginning has always been to bring people into contact with Jesus. It is from this deep urge to "tell the story" that the New Testament itself originated.

This elementary task is often forgotten in our times. Justice, shalom and the Kingdom are then spoken of without mentioning him. This is understandable as a reaction to such things as the saccharine "sweet Jesus cult" with its neglect of both the reality of the Messianic Kingdom founded in him and the promises and demands connected with it. Yet its being understandable does not make such a practice any less incorrect, and it is therefore good to see that the task of communicating the "story" of Jesus the crucified and resurrected Lord has received increased support in world missionary circles in the past years.

Two things are necessary in order to lead people to the Messiah and to invite them to confess him in word and deed. In the first place, they must be brought into contact with what has been reported of him in the New Testament. All the New Testament witnesses were convinced that Jesus was the Messiah, but they also tell us that the Messiah whom they came to know was different in important respects from the Messiah whom they had expected and of whom they had dreamed. It is this Jesus, in some ways other than the image of a Messiah which we might be inclined to create for ourselves, that others must come to know. Looking upon his earthly life and work, which stands open to view for all to see, we look into the heart of God who came to us in him. God has used many media in the course of the centuries to reveal something of himself, but it is in Jesus that he has truly communicated himself: "Anyone who has seen me has seen the Father." (Jn 14:8). And in this Jesus, in whom God communicated himself, we also meet Jesus the Son of Man--the true and new Man, the representation of what God intends man to be.

In John's gospel (Jn 2:23-25) we read that in various ways almost everyone attempted to appropriate Jesus for his own purposes. But the apostle goes on to report that "Jesus for his part would not entrust himself to them...for he could tell what was in a man." This Jesus so different from what people had expected and dreamed of, and a man whom they could not appreciate for their own ends, was rejected and nailed to the cross. Yet God acknowledged him and his resurrection, confirmed him as the Lord of the new Kingdom come and coming. We may withhold from no one a meeting with this Jesus of the scriptures.

But in the second place, we must remember to present the living Lord. In the meaningful communication of the story of Jesus we do not function as historians or curators of the spiritual riches of a past age, but rather as ambassadors of a ruling prince and of a living Messiah who is en route to the final manifestation of the Kingdom. It is because of this that in the meeting with him each generation recognizes new aspects and confesses him in a new way. When Christ is proclaimed in the world of the peoples and they come to know him, each of them discovers fresh aspects of this reigning Messiah. In our times this has meant the development of new images of Christ in the West and above all in Asia, Africa and Latin America. We think here of such things, as the title *Christus Liberator*, and of the (so-called) "black theology," in which the experience of racial humiliation and oppression have yielded a picture of Christ that has brought into prominence aspects which most people in the West have not even been aware of. The danger of annexing Christ remains ever present, and that is why it is necessary in some cases to unmask the dreams and myths in which he has been clothed. But we must be careful here. Christ as Savior and liberator of the world is not the myth which needs to be unmasked, but the living Christ to whom we must invite people wherever they may find themselves; in the house of Islam, in the worlds of Buddhism and Hinduism, in that of Marxist-Leninism and Maoism, and in the world of scientific humanism, and modern technology.

We have said that the message of the Kingdom must be the frame of reference and point of orientation for our missionary task. This being so, we cannot remain silent about the name of the Messiah of this Kingdom. Once having brought men into contact with Jesus, the following ineluctable task is the call to conversion. This is of fundamental importance. A confession of Jesus which is not accompanied by the imitatio Christi is meaningless. This imitatio Christi is called metanoia in the New Testament, and it is to this that we will turn our attention.

#### Conversion (Metanoia, Conversio) and the Message of the Kingdom of God.

The word "conversion" carries so many connotations and has been the cause of so much misunderstanding that it is well to ask what is meant in such a verse as that of Mark 1:15 where Jesus declares: "The Kingdom of God is upon you; repent, and believe the Gospel." The repentance or metanoia which is spoken of here should be seen as the answer which Jesus expects from those who have taken the message of the Kingdom seriously. C. H. Dodd, the famous English scholar of the New Testament, has explained that the translation of metanoia has been somewhat one-sided in the past. Actually meta-noia means "to think again" or "to have second thoughts." This translation is more correct than the usual interpretation--being sorry for one's sins; it is more positive and opens broader perspectives. Metanoia involves a

total reorientation of thoughts, attitudes, will, emotions and feelings, and results in new patterns of life, behavior and ways of doing things. These are the fruits of conversion resulting from the message of the Kingdom, a message with which we are all confronted in Jesus Christ. The element of sorrow and repentance, of fletus, as Augustine terms it (weeping of the soul), is not excluded here, of course, but the accent falls upon the turning to God and renewed orientation to the criteria of his Kingdom.

There are two aspects of the matter which deserve to be given special attention. In the first place, metanoia had to do with the whole life, and hence also with social life. Any distinction between personal conversion and participation in social life which becomes a separation of the two, and in which importance is conferred upon the first, is thereby rendered unbiblical. In the second place, metanoia as spoken of in the New Testament is not something which occurs only at a certain time and once for all. It is a permanent process of life-renewal, of constant reorientation in the midst of the changing situations in which the follower of Christ finds himself. Emilio Castro has repeatedly made a point of emphasizing that conversion is no "agency of escapism" in the New Testament, and that the church's call to conversion must be the call to reorientation toward persons and structures in the midst of the often hard world in which we live. In this sense conversion can be said to be one of the inclusive aims of the missionary task.

#### The Message of the Messianic Kingdom and the Participation in the Struggles Against All Forms of Human Ill

The proclamation of the Messianic message and the call to conversion in the New Testament are accompanied by the simultaneous process of gathering together, preserving and increasing the people of God. The discipleship to which Jesus invites us is not that of isolated individuals but of members of a community and members of the people of God. He calls Zacchaeus, a son of Abraham who was lost but had now been found (Luke 19:10), and he calls the woman whom he had healed in the synagogue, a daughter of Abraham (Luke 13:16). His concern is not only with the conversion of individuals, but with the formation of a new people. When the synagogue "establishment" rejected him he began immediately with the formation of a new community, calling forth the apostles from his circle of disciples to become the founders of this new community (Luke 6:13). The apostles continue the work which he began. They shape a new community free among the people, and a community whose distinguishing characteristic is that it is God's own. The factors which unite this people are not economic, political or cultural in nature, as is usually the case with human communities. This people arises from Israel and the goyim by the words, deeds and spirit of the Messiah. Its founding in the midst of the nations is

due not to superiority of arms and organization, but rather to its dependence upon the Messiah who is the shepherd and King and who wants to dwell with it. He calls it, cares for it, frees it through the forgiveness of sins and through the renewal which proceeds from him; and he desires to use this people as an instrument for the realization of his world-embracing plans. As we read in 1 Pet 2:9-10:

But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light. You are now the people of God, who once were not his people; outside his mercy once, you have now received his mercy.

We see here that God's call and mercy are constitutive for the life of this people, and it becomes clear, thereby, that the boundaries between this people and others are drawn in a way which is unique. This people may not itself determine the boundaries and decide who is to be included and who excluded. It is the Messiah who sets out the boundary posts, and in doing so he is guided by grace.

The Bible constantly emphasizes that the formation of the people of God which we see developing among the peoples of the earth is merely a small beginning (cf. 2 Thess 2:3; Jas 1:18) of an entirely new humanity. God's purposes reach much further than what can be seen at any moment in time. The first fruits will yield their bountiful crop, and workers are necessary to labor in the harvest (Mt 9:37-39). This task is to be fulfilled by the people of God, which like the Messiah whose mark they carry and in whose life-style they participate, has been called not to be served but to serve (Mk 10:42-44). Just as he lay three days in the grave and then arose, so this people must fall into the ground and die like the grain of wheat in order that it might bear a rich harvest (Jn 12:24-25). Just as he carried the cross, so his disciples are called to deny themselves, take up their crosses and follow him (Lk 14:26-27). When this people bears his mark in this way it will discover that it pleases the father to bestow his Kingdom upon it (Lk 6:20).

My concern here is not to present an elaborate ecclesiology. For this, one can refer to such books as Paul Minear's Image of the New Testament, in which a careful description is given of the images which the New Testament employs to portray the new people. My own concern here is only to show that if we take the message of the Kingdom as the frame of reference and point of orientation from which we are called to derive our missionary task, the formation of the church must be seen as an intrinsic part of that task. There has often been disagreement about whether we ought to think in terms of the triad God-church-world, or in terms of the triad God-world-church. Such a disagreement is as senseless as it is a waste of time. He whose life

and thought is oriented to the Messiah and his Kingdom will learn to see the church in the perspective of the Kingdom. There will always remain a place in missiology for ecclesiology and for the study of churches in their own environments, but the central question in these studies must remain that of the degree to which the churches serve the messianic Kingdom. The establishment and expansion of churches and their qualitative growth is no end in itself, but has to do with the church's mediating function in the movement of the Messiah to the ends of the earth.

When the message of the Kingdom serves as the frame of reference and point of orientation in terms of which we view our missionary task, then it is not only: 1) the communication of the name of Jesus, 2) the call to personal conversion, and 3) the formation of the Messianic people which need be seen as intrinsic elements of that task. There is also a fourth element--that of the struggle against all forms of human ill. The Kingdom of God is an eschatological matter in the Bible. In Jesus the Messiah it is a present reality, although one which is not yet fully revealed. When the disciples of John the Baptist come to Jesus and ask if he is the Messiah in whom the Kingdom has come or whether they should look for another, he answers in the following significant words:

Go and tell John what you hear and see: the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the poor are hearing the good news--and happy is the man who does not find me a stumbling-block. (Mt 11:2-5)

These words reveal that the Kingdom has both come and is coming, is present and future. And the way to its consummation is marked by the continued struggle against the forces and powers of the evil.

The message of the Kingdom of God cannot be understood and has not been understood if we fail to concern ourselves with forces and powers of evil in their various forms. The true breadth of Messianic liberation can only be understood if we are concretely aware of the extent of human ill and human slavery. And once having realized both the depth of evil and the extent of God's saving acts in Jesus the Messiah, we cannot do other than to hear and respond to the charge to participate in the name of Jesus and the power of the Spirit, in the struggle against all forms of human suffering in every corner of society.

The following are what we see to be some of the forms of this struggle against human needs and ills.

(1) The psychological and physical needs. In the verses of Matthew 11 which we have just quoted, Jesus appeared not only as preacher but

also as healer. In Rembrandt's famous "Hundred Guilder Print" we see him portrayed as he is described to us in the gospels. He stands in the shadows of the approaching evening; around him are children and adults caught in the grip of physical and psychical distress. Jesus' messianic presence and their needs and yearnings seem to interpenetrate, bringing to expression the God who condescends to concern himself with the ills of mankind, heals their sicknesses and stills their confusion. The messianic people of God have been called to participate in the struggle against sickness and psychic disorder, and hence social-medical work will always remain a part of our missionary task in the world.

(2) The ill of ignorance. Ignorance is one of the ills which plagues individual and social life. One often hears that "What you don't know can't hurt you," but such is a lie. In Indonesia illiteracy is called "letter-blindness," and it is that indeed; just as not having had the opportunity to enjoy education can lead to what could be rightly termed a sort of paralysis. The healing of this ill belongs to the task of mission as yet another form of restoring sight to the blind and healing the lame, and hence messianic light shines around the assumption of this responsibility.

(3) The ill of poverty and hunger. Jesus knew that poverty and hunger formed the iron wheel of necessity to which the lives of the poor were bound. He recognizes these ills and desires that the flags and standards of his Kingdom be present in the forefront of the struggle against them. Around the fulfillment of this work shines messianic light.

(4) The ill of racial discrimination. In the course of this century we have slowly come to realize the terrible fact that millions of people spend their lives in the midst of social structures which contain racial discrimination and in which human dignity is compromised. Jesus constantly moved in the midst of those who were rejected and despised. No respecter of persons, he saw all men in the light of their being called to be children of God and, as members of his Kingdom, brothers and sisters of one another. Hence, the struggle against all forms of racial injustice is one of the signs of the Kingdom; and all followers of Christ are called to participate in it.

(5) The problem of cultural identity. It was above all the World Conference in Bangkok which directed the church's attention to the desire of millions of people for cultural identity. There are so many structures which hinder the cultural self-expression of people and societies. Within such structures they are robbed of their identity, feel themselves deprived, and are considered abnormal. When the liberating power of the gospel works in such a situation, it frees men from that from which they suffer and restores to them their identity, within the sphere of the Kingdom. As a black South African



said not too long ago, "When I become united to Christ, who is the New Man, he gives me freedom to express that new humanity in my own way."

(6) The threat of death and transitoriness. It is wonderful that God has concerned himself with the last and deepest human need in freeing us, through his Son, from the threat of death. Hence we can say in the words of 1 Jn 3:2, "What we shall be has not yet been disclosed, but we know that...we shall be like him." Answering this human need to be free from the threat of death is an essential part of the task of world mission and world evangelization.

In a Bible study for the Bangkok Conference, Paul Minear wrote the following:

The most profound cry which the Holy Spirit generates in man is the cry to heaven, the cry for direct contact with the throne of God, for a victory of God over his demonic enemies, for an invitation to the festival of the Lamb.

It would be terrible if we were to ignore this cry which proceeds from the depths of the human heart, and if we were to fail to convey the invitation to the festival of the Lamb.

#### X. FINAL REMARKS

I have attempted here to present the deepest purpose of the missio Dei, and what must consequently be the aims of world mission and evangelization. It is encouraging to note that missiology is coming more and more to emphasize directedness to the Kingdom of God. One can almost speak of a consensus developing on this point.

And finally, in thinking about the purpose of mission we must keep the following well in mind. It would be sheer pride and impudence to imagine that we will establish the Kingdom and bring it to completion. That is done by the Father, Son and Holy Spirit. Yet it would be a sign of sinful faint-heartedness and indolence if we were not to attempt in faith, together with the children of the Kingdom, to create, in the midst of all forms of human ill, signs and signals of that which is coming. He who prays, "Thy Kingdom come, and Thy will be done," is also called to be of service in the Kingdom of God over the length and breadth of the earth.





A MONTHLY LETTER ON EVANGELISM

MONATLICHER INFORMATIONSBRIEF ÜBER EVANGELISATION

LETTRE MENSUELLE SUR L'ÉVANGÉLISATION

每月宣教音信

No. 9/10/11, September/October/November 1984

Dear Friends,

This summer, I was invited to participate in the Global Mission Event of the Lutheran Church in America. One thousand six hundred pastors and lay people gathered at Luther College, Decorah, Iowa for an intensive learning process about world mission. The heart of the Event was the Free University with a daily offering of 110 courses on every conceivable aspect of "mission in North America and overseas". On me fell the lot of "evangelism: a global perspective", "the WCC", and "the church in China". There were of course plenary sessions too. I gave the key note address on the first day, responded to a series of testimonies from the mission field, and had my first experience of an American "TV talkshow" 😊 - billed as a conversation with Dr George Anderson, who is president of Luther College.

All in all, it is an experience I will not likely forget. So let me record here a substantial portion of the transcriptions and exchanges during those plenary sessions. Many of the ideas have been expressed on the pages of the Monthly Letter and on other ecumenical meetings. What prompted me to repeat them here is that on this occasion, I tried to communicate them live to the church's grass-roots in North America. It was not as difficult as most people thought. Provided that there is much listening to each other, and that we recognize we all have needs.

This is going to be long. I could have put them in separate Letters. But the material come together very well. So please regard this a three-in-one piece.

With best wishes,

Yours in Christ,

  
Raymond Fung

WORLD COUNCIL OF CHURCHES · COMMISSION ON WORLD MISSION AND EVANGELISM  
OEKUMENISCHER RAT DER KIRCHEN · KOMMISSION FÜR WELTMISSION UND EVANGELISATION  
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Herewith a slightly edited transcription of my address "The Church in Mission" given in the first evening.

I am very grateful to be part of this important occasion. I just want to share with you tonight my understanding of a crucial development in world mission today, a development which has and will continue to have a tremendous impact on the churches and on the world. When we talk about Christian mission we are really talking about God's mission. And this development I'll be trying to describe to you contains rather disturbing elements, disturbing to a lot of us who love the church we are part of, and yet this development contains much hope. I suppose it is only natural that God acting in history always is disturbing and yet also bringing hope. When we study the parable of the Good Samaritan in Luke 10, most of us, probably all of us, identify ourselves right away with the priest and the Levite. Religious people, active leaders in the faith, who saw the wounded man lying on the road to Jericho, and who nevertheless passed by on the other side. As we come to this text in the scriptures, we realize right away that here is a mirror in which we cannot but see ourselves: the priest and the Levite who passed by on the other side of the road. They forcefully and yet rather easily remind ourselves of the many occasions when we too passed by on the other side of the road. So we identify ourselves with them. And this identification judges us and challenges us and compels us to do a better job, to be much more caring, to be much ready to act in mercy to whoever is in need.

I believe this text, and similar texts in the Bible, constitutes one of the most powerful motivating forces in global mission yesterday and today. It has resulted in tens of thousands of Christians, reaching out to all corners of the world to heal the wounded, to feed the hungry, to educate the young, to denounce injustice and to proclaim the gospel of salvation in Jesus Christ. And yet, have we ever paused to wonder why, as we study the parable of the Good Samaritan, we very rarely identify ourselves with the person who was hurt. Why is it we do not see ourselves in the wounded traveller? The person who was way-laid by the thieves, was stripped and exposed? Who was beaten up and left half-dead? Why is it when we study the parable we do not see ourselves in this light? And naturally identify ourselves with the priest and the Levite, the unwounded? One wonders what would happen to Christian mission in our homeland and overseas when Christian people see themselves as the wounded instead of the priest and the Levite who are the unwounded. My friends, this is exactly what has happened in the last decade or so, in world mission thinking. There has emerged in the world church thousands upon thousands of Christian people everywhere, particularly in Latin America, in Asia and Africa, who, when they read the parable of the Good Samaritan read it differently from the way we do. They see themselves as the wounded man. They do not see themselves in the priest and the Levite. They identify themselves with the person who was hurt and was suffering because they themselves hurt and because they themselves suffer. And this phenomenon, this emergence of Christian people in the church who read the Bible in this way, who do not see things or understand things from the point of view of relative comfort and relative security but from the point of view of the hurt, the wounded, the marginalized, this emerging phenomenon has a profound bearing on the way the churches understand and practise world mission today.

As Christians proclaim Christ all over the world, we have to ask the questions: "Who are we?" "How do we see ourselves?" How do we understand the reality in our own lives as we proclaim Christ today in North America and overseas? I affirm Christian mission borne out of a sense of gratitude to God for the good life he has given us. I want to salute a mission done by privileged people to help the underprivileged. But there is a world of difference between this kind of mission understanding and a mission understanding borne of shared hurt, of sympathy, of fellow feeling, a mission to the wounded because we too are the wounded and we know in our own way what being wounded is like. This, in my opinion, is the mission challenge to North American churches. Are you ready to engage in mission not on the strength of your affluence but on the strength of your poverty; not on account of your privileged position, but on account of your shared hurt with the rest of humanity? I think the need for world mission and evangelism today calls upon the churches to re-examine the way we read the Bible, the way we engage in mission. It calls upon us to try to see things from the perspective of the wounded traveller rather than the perspective of the priest and the Levite.

Let me now share with you a more or less historical framework, a reading of world mission history which has been a challenge and an encouragement to me and to many others who are committed to the global mission of our Lord Jesus Christ. There have been marked periods in church history when the church suddenly grew tremendously and in the process experienced profound changes. I think we are on the verge of another such period. Let me put it this way. As a result of the Council of Jerusalem reported in Acts 15, the door of the church was thrown open to the Gentiles. From then on, a Gentile person can be a believer without going through the laws of Moses. As a result, the church grew, in number and in understanding. Christianity ceased to be only a Jewish cult. It took upon the dimensions of a world faith. But to do that, the power of Jewish Christians over the church had to be broken, and Gentile believers allowed their full participation, not only in terms of participation in the life and government of the church, but more importantly, their particular Gentile perspective on theology is given due place and respect.

With the modern missionary movement of the 19th and early 20th centuries and despite its connection with imperialism and colonialism, autonomous churches eventually came into being in every land. The door of the church was thrown open to Asians, Africans and many others. The church grew in number and in understanding. As a result, Christianity ceased to be merely the white men's religion. It has become truly a universal faith. But to do that, the power of white Christians over the world church has to be broken, and believers from other races and other cultures allowed their full participation in the Body of Christ.

Some of us feel, even now, that the door of the church is not yet open enough to people of other races and other cultures. European contextualization of theology is still regarded as normative. The perimeter of "legitimate" theologizing and church involvement is still largely determined by white cultural values and categories. Some of us feel that the inability, or the reluctance, of the Christian church to appropriate the diversity of cultural insights, and the abundant gifts of many peoples, is a hindrance to efforts at world evangelism. Much remains to be done. Nevertheless, we must rejoice that the basic step has been taken, the direction set. We must rejoice that the Christian church, as a result of the great missionary movement of which your church is a part, is now a church of all peoples from different races and cultures.

One wonders who would come into the church next. Who will be coming into the church in large numbers, and becoming part of it, making the church even more universal, more abundant, and more approximating to the image of the world's nations bringing their gifts to the throne of the Lamb? From what I have learned of the world mission situation, I think there is every good evidence to believe that the people who will next come flowing into the Christian church are the world's poor, the poor of the earth. Peasants, and labourers and their families who live in slums and work in the fields or along assembly lines.

During the last decade or so, we have seen an increasing influx of these people into the churches in Latin America, in Africa, and to a lesser extent, but still in large numbers, in Asia. In the west, churches among the recent immigrant population have been the fastest-growing. The trend continues today. Worldwide, masses of the poor are turning to faith in Jesus Christ. It follows then that for this process to continue, to mature and to bear fruit, the power that middle-class Christians have over the church has to be broken. In the first world, but no less urgent in the third world. For while many third world churches consist mostly of poor people in their congregations, the theological understanding and mission agenda of these same churches often reflect the middle-class perspective of their leadership, with very little participation from the poor. Unless middle-class dominance of the world church is broken, the masses of the poor who are outside would not want to come in.

Here I must pause to make a couple of footnotes. When I use the term "middle-class", I do not use it in any derogatory manner. For the purpose of this discussion, the term connotes no negative meaning. There is nothing wrong being middle-class. The problem begins when the middle-class, which constitutes only one part of the total sociological make-up of the world church, claims and exercises total power over the church and deprives all others of the openness to participate. Then everybody suffers, especially the church's understanding of the gospel and hence its credibility as an evangelist.

The other footnote has to do with the argument that for world evangelization to succeed, the power presently dominating the church has to be broken. "To break" is not the same as "to repudiate". The Council of Jerusalem did not repudiate the early Jewish Christians. It recognized the limited applicability of their convictions and their practices. Neither did the coming into being of national autonomous churches in the third world repudiate the white missionary churches. The new churches simply claimed the protagonist role in the mission drama among their own peoples in their own lands. So too, the breaking of the power that middle-class Christians hold over the church is no necessary repudiation of the middle-class. It is a necessary move for the sake of world mission, for the sake that many more may come to know Jesus.

It seems to me that world evangelization requires the evangelization of the poor who make up the bulk of the human population and who are outside of the church. It also seems to me that the renewal of the churches requires the full participation of the masses of the poor whose experience has until recently been very much excluded from the churches' theology and mission agenda. But the poor, given the nakedness of their situation, has a lot to tell us about God, about the Bible, about the church and its mission. I am not romanticizing the poor. The voice of the poor is not the voice of God, only that theirs is the voice that God hears, theirs is a cry that God listens to. The poor are the recipients of the good news as well as its messenger.

What is the message the poor have for us today? I think, and going back to the parable of the Good Samaritan, it is that you and I too are the wounded traveller. That with all our affluence, our relative comfort and security, we too are the hurt. And here the poor are right. Beneath your sociological reality is the deeper theological and human reality of being bound, and being hurt. I am aware that this is a very dangerous message for global mission. I am aware that this message may drive us to self-pity. It may tempt us to self-righteous unconcern and provincialism. On the other hand, it may provide a new and powerful surge for mission once more as we find within our own lives, as we find within the history of our church and our people, the experience of hurt which binds ourselves to our neighbours and to the suffering people all over the world.

Finally, I have been wondering to myself why I should come to peaceful and prosperous Iowa to suggest to good Lutheran folks like you to consider thinking of yourself as a wounded man rather than as the unwounded wholesome priest and Levite. Well, as I have suggested, woundedness is your reality too, as it is mine. And we must accept it, bring it up to our God and let him deal with it in our mission engagement. Secondly, I believe the scriptures ask us to have the perspective of the wounded man. It was a lawyer, a teacher, a professional person who asked Jesus "who is my neighbour?" Jesus effectively replied that this is the wrong question. Jesus provided an alternative question, and that is "who is neighbour to the man who fell among the thieves?" In other words, Jesus asked the lawyer to adopt the perspective of the wounded man. To understand and to act as the hurt and the marginalized see it. The same is required of us today. Lastly, I think the task of world mission requires this particular perspective of North American churches today. We proclaim and share Christ in North America and overseas as we laugh with those who laugh and cry with those who weep. The perspective of the wounded man would enable us to do that. That is Christ's way for mission. In Christian mission, only those who have been wounded and are not ashamed of it can bring healing to others in our community and to the world. Thank you.

At the following evening plenary, five persons shared their experience in mission through stories or vignettes ranging from pastoral work in a fishing village in Chile, inner-city care in the USA, ministry to the blind in Japan, legal assistance to Spanish Americans, to Christian witness in Cuba. And then it was my turn to make a public response.

When we speak about world mission, we are in fact speaking about the ministries of Dale, of Earlean, of Andrew, of Devi, of Elmer (who gave the testimonies) and many thousands of Christians like them everywhere in their home-towns and in their mission field. Theirs is the story of global mission. Most of the stories we just heard are happy stories. Stories which tell of experiences which have generated what we regard to be results. I trust I'm not taking anything from them by also suggesting that behind each success story probably are ten failures. For every happy ending, I'm sure Dale, Earlean, Devi, Elmer must have experienced many unhappy endings, sleepless nights, and prayers in frustration. And that also is the story of world mission. So the task remains enormous. The stories our friends shared with us are signs of hope to urge us to go on. Let us try not to be too sorry for the people they have described. This young chap in Chile who died, this woman who lost her job and was forced out - let us not be too sorry for them. You see, the life of the poor is the life of misery, but let us not forget that in every slum, there is laughter. In the most desperate situation, people sing and people dance and they make love. There's

always hope in the most desperate situation. Poor people are not simply people who crawl into the corners of resignation. They are also proud people. They sing, they dance. So I hope that these stories would not simply make us feel very sorry for them. That's not what they are asking us to do. Andrew told us of this polio man. There is wholeness in his broken body. I think these stories are attempts to remind us that there is wholeness in human brokenness. At the same time, there is brokenness in our apparent wholeness.

My second point has to do with the human reality that these stories try to convey to us. Again, allow me to borrow Earlean's observation. People not knowing where to go. Like sheep without a shepherd. And this idea comes across very strongly in all five testimonies. Sheep without a shepherd is the classical image of human reality in the gospels. And we often summarize this image by saying people are sinners. Hearing these stories, I'm not so sure that this word is the proper description of the human situation in which human beings are like sheep without a shepherd. When we talk about you and I being sinners, we are saying that you and I violate the laws of God. And this is a reality that we all have come to understand. This is the reality which has drive us to God in repentance. And yet when we hear these storie, the people that my brothers and sisters serve, these are people who are sheep without a shepherd. Of course they are sinners. Of course these people sin and they know it, but it seems to me there is another reality in their lives. It seems it might be more appropriate to describe these people, who are like sheep without a shepherd as the sinned-against. That is, we are not only violators of God's laws. We, and particularly the people that my brothers and sisters just described, are also the violated. Perhaps this is just another way of saying what I said last night. If people are sinners and if they are also the sinned-against, then it has a lot to say about the evangelistic message, about the content of the good news. If human reality is sin-againstness, then obviously the good news is to say: stand up and struggle against the forces of sin; and the Christian responsibility, the evangelistic calling for the church, is therefore to stand on their side. I think probably for me this is the most important message from the five of you and I want to thank you.

My third point is a challenge. We have heard these stories and we have just sung a beautiful hymn "I Love to Tell the Story". What is the connection between these five stories and the story of Jesus? I do not think evangelism is simply telling Jesus' story, period. Evangelism is to tell the story of Jesus in relation to Andrew's story, to Dale's story, to Earlean's story, to Devi's story, to Elmer's story. To evangelize is to relate the human story with the biblical story. To relate the human story with the story of Jesus. And when the poor and when those who are not in the church, who are not interested in the faith, when they see themselves in the world of Jesus, then Jesus becomes a live option for them. Jesus becomes real. They then have to make a decision. That to me is evangelism and may I challenge you to look into your Bibles and to find a Jesus story which would connect with one of those five stories. A Jesus story which would enable you to tell the persons whose experience you've heard that what they care about the Bible also cares about.

And finally, I think I want to be a little nasty. 😊 I want to register a complaint. I want to ask why it is that there is no vignette, no story from sub-urban America. Why is it that we do not hear one story from all you "missionaries" sitting here who operate daily in the important mission field of sub-urban USA? I long to hear your story. Because



what happens in the USA, in your church, whether it be in the inner-city among new migrants, or in a nice neighbourhood in the suburbs, is important to global mission. It is important to the ecumenical movement. I want to hear that story and I want to complain that that story has not been included in this panel. Thank you.

I must say happily I got a round of spontaneous applause mid-way into my last point.

In the last evening, Dr Anderson sat me on a bar stool, in front of a camera crew, and we had a one-on-one conversation with 1,600 people eavesdropping. 😊 Together we probed into a number of important world mission issues. I will not repeat them here except for a couple of exchanges to supplement what has gone before. First the opening:

Anderson : Well, Raymond, you probably have heard that this part of Iowa is called little Switzerland. I wonder if you'd like to tell us the similarity you see here.

Fung : Your ice cream is better and, I think, a lot cheaper here.

Anderson : That's good. Let me start with a tough question. I spoke about Geneva, and that is the central offices for the World Council of Churches and you work as a staff person for the WCC and people in this country have a lot of questions about various aspects of that; and one question had to do with why it is that the WCC seems to be so hard on the United States all the time and doesn't seem to give equal criticism to the Soviet Union; people here wanted to know in the case of Central America and so on why we always seem to get the criticism. Thought I'd start with an easy one.

Fung : Let me be equally forthcoming. If I seem to be critical, I don't mean to and if I seem to flatter you, again I don't mean to. There are good substantial, procedural, contextual reasons. But let me take it onto the human level. The impact of the USA on people of the world is very different from that of the Soviet Union in the world. Most ordinary people in the world, people who come to the churches, people who work on the farms, in the factories, who go to school, most people don't feel in a personal way the impact of the Soviet Union, whether for good or for evil. But that's not the case with the United States. You impact the world not only on the political level. Your presence is everywhere - your TV programmes, your radios, your music, your lifestyle. Not to mention your multi-national corporations, your soldiers and tourists. The impact of the USA on ordinary people, those who are in the churches, is tremendous and the impact is not simply political, it is also economic, cultural and, yes, emotional. USA's impact on the people of the world has a big capacity for good and for evil. Most people look to the USA and expect a lot more than they expect of the Soviet Union. There is indeed a "double standard". Most churches in the WCC simply expect a lot more of the USA than of the Soviet Union. Given your power, not only power over politics, but also over culture, and over the economic life of the whole world. And don't forget, given your self-proclaimed self-understanding. People in the world expect more of the USA.

Anderson : Well, one of the concepts that you have mentioned here is the idea of sinned-againstness. Now that's something that is a term that's kind of related to you. You are a person who has I guess coined that phrase, really. Can you say something more about that term?

Fung : Well, I want to give credit where it's due. Actually it's in the Lord's Prayer. And since I popularized that term, a lot of people have told me it's in King Lear, Shakespeare. More sinned against than sinning or something like that. I've also been told that it is in "Moby Dick".

Anderson : Good company!

Fung : So I feel very comfortable. I find this term useful for mission thinking. If we define the human situation in economic and political terms, then of course the answer must also be found in the realm of economics and politics which, we know as Christians, do not suffice. It's not enough. It does not touch the basic reality that we are in as human beings. And so I feel that we should use theological language. That's how I come to the use of the term sinned-against. It includes economic and political exploitations, but it is also very much spiritual exploitation. Let me give an example. If you are deprived of a job and you have a family of five - well, you are deprived economically, but you are not simply deprived economically. Your whole human dignity is at stake. You can't provide for your spouse; you can't provide for your children. You get up every morning and you don't want to face your family. You become a worm. That is sin-againstness. That is also economic exploitation but it's a lot more than that. And if we understand our reality as sin-againstness, then of course the way out is to seek a solution in the forgiveness of sin. Soon we will realize that while a person is sinned against by various forces, that same person will soon realize also that he or she is also a sinner. Let me be very specific. In Hong Kong, workers get poor pay. So I say that they are the sinned against - not only that they get low pay but because they have little say in the running of their lives. But of course while they are sinned against they also beat their wives. They also trample on other people - on other poor people. Now how do you communicate the gospel to them? You do not go to them and say you are a sinner. The answer is of course I am a sinner, but so what? You go to them and say, look into your own reality. You are the sinned against, but my brother, you also sin against other people. You also sin against God. That's how I find that expression to be useful.

Anderson : That's a dimension then that would also have relationship to us. That is those who are not classed as the world's poor. If we are in some sense also victims as well as sinners.

Fung : That's right. If we define our reality in terms of sin-againstness rather than only economic and political exploitation, then it's much easier for us the fortunate, the well-to-do, to find out how we too are bound and how we too are hurt, in a different way of course. Fundamentally we share the same human condition as the rest of humanity - you are no exception - I'm no exception. We are much better off than a lot of people in the world, but our basic reality remains the same.

Anderson : So that's a kind of human experience - both being sinned against also being sinner. Well, now how about all of us here. We talked a good deal about the poor but some of us here are saying when you say that the new team is coming on field there is going to be some new stars. That makes us has-beens in a sense. That puts us on the bench. How you see the middle-class? Is it kind of a lost race now or is it a group of oppressors? What do you have to say about the middle-class?

Fung : When I say about the middle-class I am also taking about myself. Well, I think it is true that the missionary impulse is now coming from the non-white Christian world, the desire, the enthusiasm to proclaim the gospel. Of course the USA is a mission field. You are missionaries here. That is your responsibility and this is the job that you can best do. Not me or others from Africa or from Latin America. You are the only persons who can do the job here. Just as I am the only person - I can do a better job in Hong Kong than you can - it is obvious. Now what does that leave the missionary movement? The missionary movement of Christian people crossing boundaries - cultural or national boundaries - and to proclaim the gospel in a new land, in a new context - remains valid. But let me be perfectly honest. Take the third world. Take Asia. If we are talking about doing the basic ministry of the church - if we are talking about the present agenda of the churches in the third world, worshipping, teaching, evangelizing, visiting the sick, the churches in the third world can manage on their own without western missionaries, without western money. But this present agenda is not enough. The whole world has not been reached with the gospel. The bulk of the human population, the poor, even in your land, have not heard the gospel. In the third world, while we have some experience of doing that, we are still not very good at it. Some of us are not even willing to do it and this is something that the Lutheran Church is not very good at either. So here we have an important missionary agenda to reach out to the world's largest grouping of people who are outside of the church and because neither of us can do a good job this gives us a reason to work together. I know that I am trying to say something very beautiful in a negative manner, but unless we encourage each other and say we need a new missionary agenda - I'm not asking that the US churches work the agenda of the third world churches - no, and I'm not saying that third world churches should work your agenda - no. I'm saying that we must come up with a new common agenda. Something that we have not been faithful to and yet is mandated of God - mainly, the proclaiming of the gospel to every person and particularly to the poor. So I think we have a big opportunity here. We all have some experience of doing it but not much. Let us work at it. So I am proposing to you that it is an area that we can really work together.

Anderson : What would you say as you look at us either from the perspective of Hong Kong or from the perspective of people who are, let's say, the core of the world - the third world people. How do you analyze our situation in terms of what gospel do we need to hear? That is, what's our spiritual weakness from your point of view?

Fung : I hesitate to do that, but let me just share a story or two of personal experience. In my last trip to the United States, I went to Youngstown, Ohio. I had a chance to talk with an unemployed steel worker. He must be in his mid-forties or late-forties. He's run out of his unemployment benefits. He was standing on the welfare line. There were a few others in the line, a few elderly persons, a young mother, I think two or three black people. And we engaged in a conversation. I had been told that the steel worker was among the highest paid industrial workers in this country. Now he found himself on the welfare line and as we talked I was surprised that he was still speaking in terms of "we" and, looking at the others on the line, "they". I think the pastoral message and also the evangelistic message for this man is that "my brother, you too are the sinned against". He couldn't see himself this way even as he

waited on that welfare line. The other story - I took a bus, a Greyhound coach coming here to Decorah from Cedar Rapids. There was a young boy, thirteen, very tall and lanky. The driver would not let him play his music because he didn't have an earphone. By some kind of federal regulation, you could not play music in a public vehicle and that suited me fine, until I realized he became very uneasy. It was a three-hour ride. Apparently he did not know what to do with himself without his music, and so he came to sit beside me and asked me what music I like and so on, and I couldn't distinguish a "western" from a "country". He had a whole stack of music cassettes with him. And so he tuned the volume to the lowest and soon we were listening to his music - him trying to teach me, you know - and again that suited me fine. He was on his way to spend a few days with his mother who was separated from his father. We got to know each other so well he treated me to a coke and some chocolate. I was thinking to myself what was the good news to this young man. He was so terribly lonely. I'm not romanticizing here. I'm sure, people, even a teenager like him, might very well be manipulating their divorced parents all the time and trying to get the most from them and so on. I have a very skeptical mind, but my heart went out to him. To me, his basic reality remains sin-againstness, and I came up with the idea as I prayed and meditated, that probably what Jesus said to his disciples would make sense to this young man. Pick up your own cross and follow me - an offer of community, and a rejection of self-pity. You take up your own cross. You are thirteen but you can do something for others. You follow Jesus together with us. He leads the way. Could your church make this offer of companionship, community, and challenge that's really worthy of one's life commitment?

Anderson : Thank you. You have shared with us parables that have applications beyond two individuals.

## Joseph Comblin - The Meaning of Mission.

### ① Mission as Movement.

Salvation comes from encounter with Christ. Sin is a structure within the very texture of the world. Mission must remain flexible; the church can immobilize it.

### ② Mission as Obedience.

Constant submission to Spirit. The Church cannot be stronger than its Master.

### ③ Mission as Salvation.

Salvation - to get to root of evil; an act of confidence in God. Restores us to authentic human beings. Must believe in doing good in life.

### ④ Mission as Service.

Structures can't show love. Salvation, from outside, is service; from the inside, a calling to the individual.

### ⑤ Mission as Strength in Weakness.

It operates from a position of defenselessness, like Christ. The temptation of the missionary, like that of Xt., is to be a Messiah of power.

### ⑥ As Witness.

Must be a public witness - a public event to overcome social structures, like capitalism.

Ebbie C. Smith. God's Miracles: ~~Indonesian~~ <sup>Indonesian</sup> Church Growth. Wm. Carey, 1970

Should be titled Baptist Ch. Growth in Indonesia.

Good overall history + background, as of 1969. But describes Indonesia in terms of Java.



**T**he answer could be guessed, but we still ask, why indeed should we be in mission now?

Because Jesus was in mission, and we are his followers.

**We did guess that would be your answer. Is our mission really like that of Jesus?**

The mission of the church in the present age may not be so different from the mission of Jesus Christ in his brief ministry among our ancestors in the faith. The pain and hurt were the same. Our responses should be like his responses. His was a message of hope. Our mission is a ministry of hope.

**But there are differences, are there not?**

There is some difference between his mission and ours, so far as structure is concerned. He had a remainder of eleven Apostles at the end, plus a number of men and women who followed him and from whom he named 70 special appointees.

To all of them he gave the not-very-modest assignment: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

The structure of the United Presbyterian Church in mission is somewhat more complex. There are sessions, presbyteries, synods, and a General Assembly. There are councils, agencies, offices, and advisory councils. Despite the considerable structure needed for a mission committed to far more people than 100 followers, the mission commitment of the United Presbyterian Church is still in the words of Jesus: "Go therefore. . . ."

**We want to ask you about structure, but right now we need to hear more about the differences in mission, as such.**

Here is one major difference. Anyone who *goes* will be hard put to find a nation where there are no disciples, where baptisms are not a continuing practice of long standing. What will be found in almost every country is a strong, faithful, indigenous church, deeply committed to mission. There will probably be a council of churches.

Jesus had every right to use the word *go*, because almost every nation remained to be gone to. Our situation is so different that even the word *go* must be used carefully, and with full understanding. Overseas churches must be seen as inviting churches. When persons in mission cross national boundaries into areas where a Christian church exists, the authority rests with the inviting church to describe the task of mission, to decide whether it wants persons from other churches or nations, to select the persons who are to serve, to indicate the life style sought, to provide supervisory and pastoral support, and to share in financial responsibility.

Meanwhile, if we are to go, we must remember that there are many geographical places, and areas of life, in the United States where we must move in mission. If there are poor people elsewhere, there are poor people here. If there are elsewhere oppressed persons needing liberation, there are such persons here.

**All right, you started to speak of structure? What is the meaning of structure?**

6 Structure is a reference to the people, and their relationships, who are

required to plan and participate in developing the mission the church decides to undertake with the money available at any given time.

**Who are the people who plan and participate in developing the mission? How many of them are there?**

Ultimate authority in the United Presbyterian Church lies with the approximately 650 (the figure varies from year to year) commissioners to annual General Assemblies. Half are ruling elders. Half are clergy. They are elected each year by the 152 presbyteries. The same persons are unlikely to be reelected by their presbyteries another year.

Successive General Assemblies have established the fifteen councils and agencies in the Presbyterian structure. They have elected 522 persons to govern those units. Each of the fifteen has a particular portion of the total mission assignment. It is appropriate to the Presbyterian way to have a number of agencies, plus elected persons, clergy and lay, who serve without remuneration, to govern them, and layers of authority and review.

People of excellence are sought to govern the councils and agencies, but they are not an elitist group. Each is a person from a United Presbyterian pew or pulpit, serving in an extra dimension of mission.

As in employment, so in electing those who govern, the attempt is to find, among others, women and racial or ethnic minority persons free to serve. The fact is that the attempt has been in part successful, but the total record is unsatisfactory.

**Are the people mentioned above paid?**

Only their travel and meeting expenses.

**Who then is paid?**

There are 294 executives in General Assembly General Mission work. They are supported by 448 assistants, secretaries, and clerks, making a total of 742 human beings. It is worth noting that since January 1, 1973, the total has been reduced from 1,026 to the present 742. The reduction reflects a decrease that began as early as 1967 in receipts of money from congregations. The same decrease in receipts that reduces the staff provides the more significant tragedy of a reduction also in the amount of mission work being done.

**What does this word *mission* mean? Is it different from the missionary work my family has cared about for generations?**

Mission is the church's redemptive influence in the world, within and beyond its own walls, within and beyond its own membership, and within and beyond its own community. It takes many forms. It calls for the planting of Christ's church wherever that church does not exist, by witnessing to Christ and inviting persons to become his disciples. It involves the church in causes of liberation, near and far. It emerges in quests for community self-determination. It arrays the church against oppressors, everywhere.

The mission of the church, in which the United Presbyterian Church participates, includes many programs that are already familiar to us. For example, evangelism, which is the first business of any church obedient to Jesus Christ, is mission. Mission is church school curriculum development, aid to new congregations, support for churches not able to pay their own way in our common work, and participation in the cost of theological education.

As to the question of missionary work, it is still a principal dimension of mission. The church still has missionary work in the United States, in large part seen to by synods and presbyteries. The church still has missionary work



overseas. The root function of mission is to name the name of Christ. The root function of missionary work is to name the name of Christ.

That is evangelism, and we must not be surprised that many missionaries do their evangelistic work in special ways. They teach, heal, combat unsanitary conditions, or demonstrate techniques in agriculture.

**You speak of missionaries, but hasn't the church changed even that word to something new?**

A generation ago we began to call missionaries *fraternal workers*, to proclaim their oneness with the national churches they served. It was before we realized that we had a potential sexist language problem in the word *fraternal*. It is also true that the word missionary has a lot of momentum behind it and has not been abandoned.

It is probably best to say that our primary missionary work is done by persons who are commissioned as *missionaries of the Gospel of Christ and fraternal workers in his church*. Mission, on the other hand, is what all Christians do together. The reason we hear more talk about mission than about missionary work is the increased acceptance of the premise that mission is the calling of every Christian.

**Has the adoption of the word *mission* changed our missionary posture in the world?**

Yes, and we have had to learn two more new terms for our vocabulary: *mutuality in mission* and *interdependence of Christian mission in an interdependent world*.

In the nineteenth century and since, missionaries from America and Europe, in addition to their proclamation of the Gospel, encouraged the founding and growth of national churches in places we would now call developing, or Third World, countries. In turn, the national churches, in addition to witnessing to the faith that was in them, erected councils of churches. Many years ago our church encouraged and endorsed this ecumenical stance.

Such national churches and councils of churches have developed self-consciousness about themselves as independent, interdependent, and equal partners with such bodies as the United Presbyterian Church. They have similar relationships around the world. They go to other nations. They baptize. They make disciples.

They have a major voice in the categories of people seen to be needed in their countries. They invite. We respond (if we have the money). Similarly, we invite and they respond.

All of this adds up to mutuality in mission. It is interdependence. It means, in more and more instances, our responding with grants of money instead of people, or in addition to people.

**Does the last part of the preceding answer mean that the United Presbyterian Church is giving away blocs of its funds, and thereby losing control of the ways in which they are spent?**

Yes, we regularly have provided funds for other churches overseas. With such money, the United Presbyterian Church buys into a partnership in mission. It does not think of losing control of its (or God's) money, because a church does not give money to buy control of somebody else's church or of that church's mission. What our church gets in return for its money is an invitation to a celebration: the celebration of the Lordship of Christ. Our church gets a chance to give away itself, as Jesus gave himself away, for the whole world.

The point must be made that a church receiving a grant from the United Presbyterian Church knows better, not as well as, but better, than we how to proclaim the Gospel in its own nation, in terms of its national culture, and in terms of mission strategy.

**Why do you assume that overseas churches know more than we about the best use of mission money?**

Your question is incomplete. It should have ended with the phrase: *in their own countries?* The previous answer confined the superior knowledge to a church's own nation. Can it not ordinarily be assumed that the church members in any town or city in the United States know more than anybody else about what are the urgent needs in that place? By the same token, it is assumed that a mature Christian church in another nation knows what it is that cries out still to be done to evangelize its own country, to set free the captives there, and to preach good news to the poor.

**Are there enough dollars for mission?**

No, there are not enough dollars given or spent each year to face up to the hurt and hunger of the world. There will never be enough, until all have heard Christ's invitation to be disciples, until every child is fed, every injustice corrected, all illiteracy replaced by the ability of everyone to read and write—in other words, until God's broken world is put together again, his way.

No, there are not enough dollars for the United Presbyterian Church to carry the share it would like to carry, with others, in the global Christian enterprise.

**Can you give some simple arithmetic about the dollars annually spent in the United Presbyterian General Assembly General Mission program?**

The giving of congregations to the General Assembly General Mission program has been almost steadily declining since 1967, when the figure was \$31 million, until 1977, when giving came to \$20.3 million. That's from congregations. Other gifts came from United Presbyterian Women and individuals, in addition to which there was income from bequests and investments. Such other gifts and additional income came in 1967 as well as in 1977, so that it is possible to draw a clear contrast between the two years in *congregational giving* to the General Assembly General Mission program: 1967, \$31 million; 1977, \$20.3 million. United Presbyterians are gathered primarily in congregations. Even ignoring, as it cannot be ignored, the plague of inflation, the decrease is bad news.

**Does all this mean simply that we United Presbyterians are an ungenerous people?**

Tough question. The answer is that generosity is a relative matter, and all things considered, we Presbyterians transmit a lot of money from our pockets to the offering plate, or its equivalent. Indeed, total giving for all causes, from all membership sources, is of the magnitude of one-half billion dollars.

**Where does most of that impressive sum go?**

The not surprising fact is that the largest user of funds given to and through a congregation is the congregation itself. In 1977, congregations used for local mission \$359,078,896.

**Is that an indication of selfishness on the part of congregations?**

By no means. You know the kinds of bills and salaries your congregation must pay to sustain the fabric of church life. In addition, congregations undertake mission in their own neighborhoods, in their towns and cities, responding to

those who need demonstrations of the good news.

Moreover, the posture of our church in the 1970's has been to distribute the administration of mission so that it is assigned to the least inclusive judicatory that can efficiently and effectively accomplish it.

The four kinds of judicatories are the session, the presbytery, the synod, and the General Assembly. Any of the four could perform the local mission of a congregation, but current wisdom points to the session—the “least inclusive” that can carry on the task.

**We suppose then that there is in each presbytery a Presbytery General Mission; and in each synod a Synod General Mission. Does each of these have sole responsibility to decide how much of the money given they will use? Do they perform so much presbytery or synod mission that the General Assembly General Mission gets only \$20.3 million (that's your figure) out of a potential of \$500,000,000 (that's your figure too)?**

This key question is never answered by figures. It can't be. But a more selfish use of money must be assumed.

Not quite so. The presbytery has care over the session. The synod has care over the presbytery. The General Assembly has care over the synods. One may presume that such oversight, in each case, includes the right to inquire about the wisdom and equity of mission dollar decisions.

In recent history, there has been little of what we may call *inquiry* into mission budget decisions. Let us face it: it is a delicate piece of business. Too much over-the-shoulder scrutiny of a responsible body's financial judgments will enhance the *we* versus *they* syndrome that the church already suffers.

Good news has come from an action of the 190th General Assembly (1978) on this very topic. It endorsed a much-studied plan, in five parts for *interpreting and funding mission in the whole church*. One of the five parts gets directly to the topic we are on:

*A covenantal relationship among judicatories in which churchwide mission budgets are negotiated, resulting in an overall goal and the percentage that will be allotted for mission in each judicatory.*

As a practical matter the above paragraph should be a profound signal for our new oneness and for our undiscovered capacity to support mission worldwide at levels not before attained. In the context of these pages, it is proper to note something else the General Assembly mandated as a prerequisite to a covenantal relationship. It voted also:

A biblically-based theological stance, affirming Jesus Christ as Lord and Savior of the world. . . .

**The new covenantal relationship and the biblically-based stance both sound good. We are not critical, but we wonder whether you would give us a definition of the word *judicatory*, in addition to definitions of the four kinds of judicatories that you mention. Do you mind?**

Of course, we don't mind: we wanted solid questions to answer. Remember, however, that we are communicators and not lexicographers, which will be clear as you see us wrestle with *judicatory*.

*Judicatory:*

Any English dictionary will define a judicatory in terms of the word *court*, because the word has the same stem as *judicial*, *judge*, and *judiciary*. United Presbyterians refer to a judicatory as a *court*, however, only on those relatively rare occasions when there is severe enough disagreement among members

that the judicatory must *judge* among them in a case having the format of an issue in church law.

The more natural Presbyterian usage is to regard a judicatory as a governing body that legislates, budgets for mission, and transacts church business. For example, a presbytery performs one of its noblest duties when it ordains a person to the ministry of word and sacrament. The word *court*—or any of its derivatives—ill fits that happy, hopeful situation.

The word *court*—as a synonym for judicatory—goes far back in Presbyterianism. Indeed, our close friends in the Presbyterian Church in the United States (Southern) speak often of the courts of the church.

Thus, and after a lot of non-dictionary adornment, we define a judicatory as one of four kinds of governing bodies, each having a definite area of responsibility, in the United Presbyterian Church.

*Session:*

Our Form of Government, Chapter XI, says that the session of a particular church consists of the pastor (or co-pastors) and the elders in active service.

*Presbytery:*

Chapter XII says that a presbytery consists of all the ministers who are continuing members, in number not fewer than twelve, and at least one elder commissioner from each church, within a district which includes at least twelve churches.

*Synod:*

Chapter XIII says that a synod consists of the ministers and ruling elders of not fewer than three presbyteries within a specific geographic region. The synod shall be composed of commissioners elected by the presbyteries. The delegation from each presbytery shall be divided equally between ministers and elders.

*General Assembly:*

Chapter XIV says that the General Assembly is the highest judicatory of this church and shall represent in one body all the particular churches thereof. It shall bear the title of The General Assembly of The United Presbyterian Church in the United States of America.

Each presbytery consisting of not more than 8,500 ministerial and other communicant members shall elect one minister and one elder. Each presbytery consisting of more than 8,500 ministerial and other communicant members shall elect one minister and one ruling elder for each additional 8,500 ministerial and other communicant members, or for each additional fractional number of ministerial and other communicant members not less than 4,250; and these delegates, so elected, shall be called commissioners to the General Assembly. (Paraphrased)

**You are candid, and you have presented in words a picture of mission decision-making. Are you not, however, stalling? Tell us how much the presbyteries and synods use for their respective general mission programs.**

All right. In 1977, the presbyteries reported spending in mission \$6,665,726. The synods reported \$7,685,356. For the presbyteries that was an increase of 35 percent over 1976; and for the synods, 18.5 percent.

**What do the presbyteries and synods do in General Mission with those dollars?**

You challenge us to tell what presbyteries and synods do in mission. It seems

best to back up a bit and tell you what congregations (led by sessions), presbyteries, synods, and also the General Assembly severally do in mission.

To prepare these lists is to be on thin ice. They are incomplete and by no means do they apply everywhere all the time. Knowledgeable people would set forth other lists, with other emphases. The most that is claimed for the material below is that it is better than just assuring you that all the judicatories do a lot of good things, unnamed.

*Congregations (Local Mission):*

Congregations lead young Christians toward a mature Christian life. They invite their own members to renew their commitments to Jesus Christ. They invite members of the community to become disciples, and that is evangelism. Evangelism, however, embraces most of all else listed here as the work of congregations.

Some congregations provide feeding programs for children, the elderly, or anybody else who is poor. They provide housing and facilities for community programs. They engage in advocacy for excellent (not religious) public education. They are public advocates for clean government. Some write letters to their representatives in the legislatures, notably about laws that will combat hunger. Some provide accommodations for meetings of Alcoholics Anonymous. They conduct programs of mission interpretation. They teach stewardship. They visit prisons.

*Presbyteries (General Mission):*

Presbyteries vary greatly as to their respective geographies and as to the number of member congregations. These variations affect their mission programs. At the least, presbyteries lead and assist congregations too small to support themselves. Such congregations are certain to be found in the inner cities, if not elsewhere. They are outposts, whereby there is kept alive on behalf of all of us a witness to Christ.

Presbyteries establish new congregations. Presbyteries renew, support, and redevelop old congregations. They arrange clusters of churches and provide them with joint leadership. Like congregations, presbyteries establish community centers. They conduct training in Christian education for the benefit of leaders in congregations. Similar training is offered in interpretation and stewardship. Presbyteries seek to build a youth program for the congregations. Part of that work is the maintenance of camp and conference arrangements.

The presbyteries teach evangelism, but who that is engaged in mission does not? The difference here is that a congregation alone may not know how to begin evangelism, and the presbytery is responsible to provide a starting place.

Presbyteries offer programs of mission study, often as a part of officer and leader training. Some presbyteries minister in hospitals, by providing at least one chaplain. These last items are typical of those that a congregation may be too small to do.

The presbyteries choose those ministers and elders who will attend, and be, the next General Assembly.

*Synods (General Mission):*

There are fifteen regional synods. Their influence on all mission is considerable, because each nominates persons for election by the General Assembly to the mission council and mission agencies of the church. This fact is here stated immediately after the description of role of presbyteries in formulating successive General Assemblies. It is so located that we may see how our representa-

tives to presbytery and synod have a firm grasp upon the administration of our church. The synods do not exist, however, alone for the purpose of nominating people. They have a distinct role in mission, and that is what we began to talk about.

Fairly visible is the work of synods on college and university campuses. | ?

Synods provide dollar support for some congregations. The money is administered through the presbyteries. In many cases the money has been separated from the \$20.3 million that we have called General Assembly General Mission.

Synods provide, for the presbyteries, specialists in Christian education, mission interpretation, stewardship, mission development, and ministerial relations. The synods have a major function whenever we are really serious about outreach to minorities.

The synods raise, receive from the General Assembly, and administer funds when floods, famines, and earthquakes strike.

You will note that the recital of judicatory responsibilities fairly well conforms to our earlier observation that the church distributes the administration of mission to the least inclusive judicatory that can efficiently and effectively accomplish it. This means that the list of synod mission activities, while impressive, is somewhat brief. Much that a synod does is for the teaching and leading of presbyteries. The synod has a distinctively conjunctive role between | ? the General Assembly and the presbyteries.

*General Assembly (General Mission):*

The General Assembly sets the policies and directions for the global mission of the church. Those policies and directions guide—and often govern—the general mission programs of sessions, presbyteries, and synods. There is nothing in the life of the church that is not the appropriate concern of the General Assembly.

The General Assembly recruits, educates, and reeducates fraternal workers and ministers. It provides vocational counsel along the way.

The General Assembly is first in responsibility for evangelism; but paradoxically, each of us in pulpit or pew is also first in responsibility for evangelism.

Providing fraternal workers who have been sought by churches outside the United States and publishing Christian education curricula for use here are two good examples of work done better by the General Assembly than by any other judicatory.

The church participates through the General Assembly in the World Council of Churches, the National Council of Churches, and the World Alliance of Reformed Churches.

*The National Council of the Churches of Christ in the United States of America* is a cooperative agency of 31 communions seeking to fulfill the unity and mission to which God calls them. The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the Incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the council works to bring churches into a life-giving fellowship and into common witness, study, and action to the glory of God and in service to all creation.

*The World Council of Churches* is a fellowship of 293 churches of the Protestant, Anglican, Orthodox, and Old Catholic traditions, banded together for study, witness, service, and the advancement of unity. It includes in its membership churches in 90 countries with various forms of government, and its

life reflects the immense richness and variety of Christian faith and practice. The basis for World Council membership is: “. . . churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit.”

*The World Alliance of Reformed Churches (Presbyterian and Congregational)* links 145 churches in 80 countries. The churches have total membership of perhaps 60 million people. The member churches go back to the Reformation and their heritage is that of both Calvin and Zwingli.

Any judicatory can take up arms against hunger, but the General Assembly is best equipped to call us, in concert, to this task. It provides written and audio-visual materials for education and guidance in our action.

The mention of hunger materials will bring to all our minds the scores of other programs for which the General Assembly provides special people—not infallible people—to point us in the right direction. Mission interpretation, stewardship education, and communication are tasks for the General Assembly, as well as for every other judicatory.

Health ministries, in the United States and worldwide, are in the portfolio of the General Assembly, but often come to life only when the synods, presbyteries, and sessions hear what the General Assembly has to say.

The General Assembly has voted funds to use in the pursuit of justice in the legal systems, but it is usually another level of church government that proposes a grant of defense money. Almost the same words could be used to describe the advocacy of economic justice, which often also has global meaning.

Finally, the General Assembly occupies the role of the Old Testament prophets in confronting government. It does not stop with ethical declarations to the Government of the United States. Its voice is heard by other sovereignties. It advises the United Nations. It calls evil evil, and good good.

At the beginning of the long answer to the question here concluded, we said it would not satisfy all persons. It hints. It echoes. It suggests. It would be an easy question to have answered if our church were doing virtually nothing. The fact is that our church is into almost everything it believes to be the business of Jesus Christ.

**We begin to see the reasons, presumably valid, why the General Assembly General Mission program received, from congregations, only \$20.3 million in 1977. What else may be added to that figure?**

United Presbyterian Women gave \$3,697,819 in 1977. Individuals made gifts of \$153,366.

Then there was income, as is annually the case, from non-living sources: income on investments, income from funds held by others, and even miscellaneous income. From all non-living sources, the General Assembly General Mission program enjoyed in 1977 income of \$4,062,081. Certain non-recurring income and necessary accounting adjustments brought the total dollars available for the General Assembly General Mission program to \$28,947,786, a decrease from 1976.

**You repeat the word *decrease* more than a few times. Did anything increase?**

Not really, so far as the General Assembly General Mission program is concerned. It is time, however, to tell you about the two Special Offerings the

General Assembly seeks each year. The One Great Hour of Sharing offering is received near Easter and the other is the Christmas Offering. They provide opportunities for special service to people. They combat world hunger. They provide for the self-development of people and for minority education. They supplement inadequate pensions for church workers. Refugees from tragedy and oppression are aided.

In 1977 the two offerings brought \$7,597,026, an increase of almost \$100,000 above 1976.

These offerings have a sort of brother-and-sister relationship to the General Assembly General Mission program, but they do not add to the dollars available to that program, as already summarized for you.

The Special Offerings are a story of attainment, if Christians may be permitted to measure attainment in dollars. More important, they reveal United Presbyterians as a people of God responsive to the needs of persons under duress.

**Why has giving to the basic General Assembly General Mission program been declining?**

The membership of the church has been declining. We dismiss this often-repeated explanation of giving patterns, but it must be mentioned. What is wrong with the explanation is that overall giving to United Presbyterian causes, when you count the mission of congregations, presbyteries, and synods, has been increasing. Remember the half billion dollars. (1)

A more important observation is that declining membership is not a treasury question. It is a matter of evangelism. No matter what people give and no matter how many members the church has, there are still plenty of people who have not been persuaded to become disciples. We start there. (2)

In some quarters it will be denied, but there is a good bit of apathy about the church. It may be that a church with a demanding new sense of mission is not the kind of comfort people seek in a rapidly-changing world. If there is apathy, particularly about the church as a global mission partnership, giving will suffer. (3)

The world economy is unusually ill-behaved. American Christians know they have monthly bills difficult to pay. They may not be so sure that they are as affluent as church fund-raisers tell them they are. (4)

The church has priorities in mission, all established over the years by General Assemblies, their councils and agencies, and by the processes of mutual review—all already described in these pages. It is perhaps fair that persons should have priorities too. In American history, the church has been held in high esteem—or at least received a lot of unthinking lip service.

In any case, we may be assured by observation, and by research, that the church is not now a high priority item in American life, nor necessarily among its own members. It would be good in itself, and it would help financially, if we could make the church so exciting, or make known how exciting the church really is, that it would vault up the ladder of people's priorities. (5)

**There has been some talk about a crisis of trust as to the leadership of the United Presbyterian Church. If so, is that a factor affecting giving to the General Assembly General Mission program?** (6)

It is here affirmed that United Presbyterians who know the persons called leaders in these pages trust those persons completely—not to be infallible, but to be faithful servants.

Nobody should be silenced, but it may be observed that a vocal few talking often enough about a crisis of trust will get the crisis of trust that they seek. It is true that there has been such talk. The best way to respond is with candid (7)



answers to questions—and that is what you are reading.

**We buy your description of the people elected to serve in governing and administering the mission of the church. Isn't giving, however, affected by their involving the church in matters of justice before the courts?**

A good guess. Grants have been made, and sometimes repaid, toward the defense of persons accused of well-known alleged crimes.

The elected and responsible group of persons involved in making individual grants have comprehensive guidelines, approved by the General Assembly. One criterion is illustrative: Aid in legal matters stresses those areas where racial prejudice and economic need combine to limit equal justice under law.

Legal aid has behind it the actions of General Assemblies. Otherwise, there would be no money for such aid. More important is the declaration of Jesus that God sent him to proclaim release to the captives and to set at liberty those who are oppressed.

Some United Presbyterians have withheld gifts because the church is involved with those who are before the courts. Others see that involvement as a celebration of the love and justice of Jesus Christ.

**All right, but is it not disturbing that the church involves itself in the activities of men and women who are directing corporations for the benefit of their stockholders?**

The church has a process called mission *responsibility* through investment. In answering your question, which is really about the process, the emphasis is on the word *responsibility*.

It is certainly true that the United Presbyterian Church and others have initiated, or joined in, stockholders' resolutions. These are ordinarily addressed to a board of directors, seeking disclosure of data or practices as they affect human beings.

The church acts responsibly toward the law of the land, which provides for just such resolutions, toward any who are oppressed, toward the world environment, and toward the corporation.

Some giving to the church has been cut back because people cannot imagine the church being interested in business, and even intruding upon its conduct.

It must be denied that there is intrusion. The church participates in resolutions to companies in which it already owns stock. The resolutions tend to ask the directors so to act as to encourage, wherever they operate, human rights, the easing of oppression, and the protection of the ecological environment.

The reference to human rights and oppression is not idle. Many multi-national corporations do influence, for ill or for good, the status of human beings in the Third World.

Further, and more than ever before, the church seeks to meet with directors of a company before taking any other action. In the best circumstances, there is a person from the geographically-appropriate synod or presbytery in the meeting with the directors. It is good to report that, as a result, some boards of directors have been able to endorse in advance the purport of a proposed resolution, so that no adversary situation ever arises. That reveals the corporation at its flexible best. It places the church in the reconciling, but advocate, posture that is its Christian heritage.

**Let's go back to missionaries, because that's what some of us care about most, and we have heard some disturbing things about missionaries being brought home for budget reasons. Is it true?**

It is not true, but there are some related facts that will disturb you. Since 1972 *not one missionary* (or fraternal worker) has been recalled for budget reasons, despite substantial reductions in the headquarters staff and in program funds. The other side of the coin is that attrition has been, necessarily, permitted to reduce the ranks. Not all who retire, die, or simply come home are replaced. In the nature of mission today, it is predictable that some replacements are national Christians.

**Some people simply come home? Why would they do that?**

The usual reason is a personal sense—probably unwise—of the possibility of releasing money for mission elsewhere. They know that in 1966 the average cost of supporting a couple abroad was \$12,000. In 1977 it was \$26,000 (a little more than half is salary; the remainder is for transportation, education, housing, and taxes).

**So, nobody has been brought home since 1972, but there has been attrition. What are the net figures?**

At the end of 1966 there were 1,082 missionary persons serving outside the United States. Their support cost the United Presbyterian Church \$6,457,987. In 1977 there were 366 persons. Their support came to \$4,925,971.

**At another point you told about certain volunteers not on the regular roll of fraternal workers, and presumably not reflected in the previous answer. What is that situation?**

In 1977 there were 112 Volunteers, 48 Overseas Associates, six Subsistence Service Workers, and 20 Special Ecumenical People, all overseas. The cost was \$99,499.

In addition, there were 60 Bi-national Servants. Moreover, 252 volunteers served in the United States, and 21 overseas nationals served in judicatory-sponsored programs in this country. The cost for these programs in 1977 was \$53,410. Brief descriptions follow:

*Volunteers in Mission* are people, young and old, who are willing to contribute service or live at a subsistence level while helping to meet needs and opportunities worldwide.

*Overseas Associates* are persons who are employed overseas and, in addition, accept assignments of a missionary nature in a spirit compatible with the standards of the United Presbyterian Church.

*Subsistence Service Workers* accept a two- or three-year assignment to use their special skills in another country.

*Special Ecumenical People* are from one non-United States country serving in still another country.

*Bi-national Servants* have already lived and served in a nation outside the United States for an extended period of time. Their task is to continue to advocate the interests of the people of that nation through cultural, religious, educational, and political activities.

*Overseas nationals* are distinguished from United Presbyterians serving as volunteers in the United States by the fact that they are not United States citizens, they are unlikely to be United Presbyterians, and they come to the United States as missionaries to our country.

**May we look to the future with greater hope, as to increases in the number of people serving outside the United States?**

Yes. Currently there are 35 requests from overseas churches or councils of churches for fraternal workers. There are more requests than that, but the 35 have been validated according to program standards of the United Presbyterian

Church, and nothing remains but the choosing of acceptable people.

In addition, there are current requests for 25 subsistence workers and almost 200 volunteers.

During 1977 the United Presbyterian Church appointed 17 new fraternal workers and four new international subsistence service workers. The appointments were made possible by a gift from United Presbyterian Women plus a special appropriation from the General Assembly General Mission program. Turn the coin again, however. During the same twelve months of 1977, 47 fraternal workers retired, resigned, or went on leave of absence because of adverse political circumstances.

Now the 1978 picture is brighter. Funds are available for 27 new fraternal workers and ten new subsistence service workers. This may mean that for the first time in a decade our church may make as many new appointments as there are deaths, retirements, and resignations.

**Well then, we are somewhat encouraged. There is a point we should like to pursue a little further. We learned that the church gives bloc grants of funds to churches and councils of churches. Is it possible that those grants were so much larger in 1977 than in 1966, for example, that there was no dollar drop in support of mission outside the United States?**

Afraid not so: those programs other than the support of people from the United States received \$4,482,475 in 1966; and \$1,067,000 in 1977.

**Are the foregoing comparisons of dollars spent a decade apart adjusted for inflation?**

No.

**What would the General Assembly do in mission with more money, if it had it?**

Let us remember that we have fallen back \$10 million in General Assembly General Mission giving since 1967. The seriousness of that shortfall is underscored by the fact that the church now has a list of needed and validated expenditures totalling \$60 million; and is in the midst of a major campaign to raise that much for General Assembly General Mission, for Synod General Mission, and for Presbytery General Mission.

The list ranges from overseas leadership development through fraternal workers, self-reliance grants to overseas churches, evangelism worldwide, to youth leadership. There are seminary scholarships and support, small church development, and funds for global medical mission. Of the more than \$29 million for General Assembly General Mission, \$17,040,000 is for use overseas and \$12,806,783 is for use in the United States.

It is a way of saying that we have fallen back more than \$10 million and that the manner of spending nearly \$30,000,000 has been studied, challenged, and fully certified.

**Clearly our church is one of many partners in an extensive, expensive, global enterprise in the business of making disciples of all nations. How can our congregation become genuinely involved in the larger mission scheme of things?**

Give. There is a place in Scripture where St. Paul put it to the Church at Corinth like this: "That as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality."

### **You have said give. What else can I do?**

If you want to jump in with both feet, there are programs for short-term missionary work as volunteers—two months to two years—for persons with special skills. Predictably, physicians, dentists, nurses, teachers, agriculturists, and engineers are especially valuable in such assignments to an inviting country.

If you are a corporation person serving abroad, you should check with the national church and with the fraternal workers to see whether you can be useful. Learning the area language will get you good marks with your company and with your church, and facilitate your being a brother or sister in Christ.

When you travel for fun, have fun. In addition, get some of the educational pleasure that comes of seeing Christ's people at mission in his world—and that world includes the United States. When you travel on business, get yourself a reasonable mixture of indigenous entertainment and indigenous mission.

**We are a small and modest congregation. We have no corporation people among us. We would not predict that income levels would permit recreational travel abroad, for any of us, in the foreseeable future. Notwithstanding, can you suggest ways in which we can really participate in mission?**

It is suggested that you make yourselves an extraordinary congregation: in the study of mission, in caring about mission. Headquarters staff people and other mission workers, including Christians from other countries, are available to come and talk with the smallest—or the largest—group you can muster. See the presbytery folks to learn who's at large. Encourage your pastor—that means don't discourage him—about praying each Lord's Day for the whole of Christ's mission in all the world for which Christ died.

**Do you who have written these pages work and worship in local churches? Do you know it is difficult to get some folks to lend an ear, let alone give a dollar, to mission?**

Yes. Yes.

**How then would you suggest that we get started on involvement in mission?**

Assuming you want to spend little, and give instead as much as possible for mission, there are two inexpensive suggestions:

The United Presbyterian Church has a *personal interest program*. About one-third of the congregations are participating. A congregation is put in communication with a mission program and its people, in the United States or abroad. You write them. They write you. When they can, they visit your church. If somebody from the congregation should in fact travel where the program and people are, there is an opportunity to drop in on folks who through correspondence have become old friends. Your congregation does not *support* its personal interest program, except in its general mission giving.

For about two decades, many congregations have set aside a few moments in worship on the Lord's Day for what is known as a *minute for mission*. More often than not, at the appointed time a layperson arises from the pew, and goes to the lectern or pulpit to tell something highly specific about the church in mission. Aids are available from the General Assembly mission interpretation department, but some people enjoy a week of putting this and that together, from varied sources, and producing a homespun mission story that tops the General Assembly minutes for mission.

**W**e started to list a few frequently asked questions about mission, and to answer them. Mission proves to be sufficiently complex in this present time that both the questions and the answers have added up to a fairly long story.

That is acceptable, however. Mission is the best story the United Presbyterian Church is telling these days, except of course for the story of Jesus and his love. When you come to think of it, it *is* the story of Jesus and his love, told in terms of a renewed mission in a new age.

## Per capita apportionment

**C**ertain budgets of presbyteries, synods, and the General Assembly are apportioned annually on the basis of the number of church members.

The per capita budgets are intended to support only the essential ecclesiastical functions of the presbytery, the synod, and the General Assembly. The term *ecclesiastical* is used here to denote those functions essential to the decision-making processes of the judicatory. Such expenses are those required to maintain the fabric of the judicatories as established in the Constitution of the United Presbyterian Church. They include the expenses of the commissioners in attending meetings of the judicatory and the salaries and ancillary expenses of those persons employed to assist the judicatory in its legislative and judicial functions.

It is important to see that there are distinctions between a per capita budget and a mission budget. The several mission budgets support the mission programs and projects of the respective judicatories. Each congregation supports those mission programs and projects in terms of their winsomeness and urgency, as reflected in the generosity of the members and families. The health of the whole church is in part measurable by what the Form of Government calls the *grace of liberality* in people.

Generosity for mission keeps present ministries to the world alive. It permits new adventures in mission. It may be said that one who loves the church will ordinarily hope for substantial increases in gifts for mission.

The per capita apportionment is not determined by the generosity of congregations and their members. It is more a mathematical matter. Judicatories carefully estimate their essential ecclesiastical expenses and divide the total of them by the number of members.

The General Assembly per capita apportionment in 1977 was \$1.30. That meant that a congregation having 100 members would be asked for \$130.00 for the General Assembly. The \$1.30 was constant across the church, for every congregation. The Presbytery of San Diego is not atypical. It asked each congregation for \$2.45 per member. The synod to which San Diego Presbytery belongs is the Synod of Southern California. It asked for 81¢. Our hypothetical congregation of 100 communicant members would thus have a per capita apportionment of \$130 + \$245 + \$81, or a total of \$456.00, or \$4.56 per member.

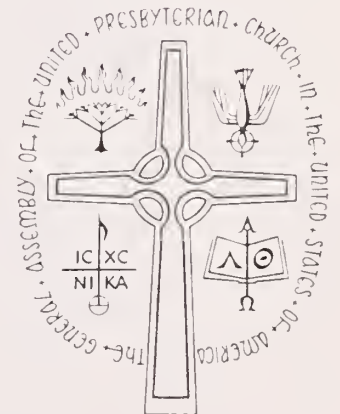
The per capita apportionment is established by dividing the number of members into the sum of the ecclesiastical budgets, as has been seen. It would not be appropriate, however, to lay upon each member the responsibility of paying the indicated sum. It is the obligation of the congregation, made up of people having disparate abilities to give, to remit the money, as a congregational expense, and not as a withdrawal from mission commitments.

In the same manner, some presbyteries apportion the per capita in an uneven manner among their several churches, based on ability—or willingness—to pay.

Church government makes the presbytery responsible for payment of the aggregate of the per capita apportionments of its member congregations. This is a healthy aspect of Presbyterianism, in which the presbytery has oversight over the churches. The presbytery is the appropriate body to observe a non-payment and to inquire, in a Christian spirit, why not.

There is one sanction as to the failure of a presbytery to collect and remit per capita apportionments. In such a case, the presbytery's commissioners to the pertinent General Assembly will receive only that part of their travel and *per diem* expenses proportional to that part of the per capita paid.

On the other hand, the spirit that should prevail—and ordinarily does—is a wholesome regard on the part of one judicatory for another. That regard is a symbol of the peaceable oneness of the church.



## THE CALLING OF THE CHURCH TO MISSION AND TO UNITY

### A Series of Discussions on the Life and Task of the Church Around the World

NOTE: The first four units are a series on  
the Mission of the Church, as follows:

1. What is the Church for?
2. How does it go about its Mission?
3. Where is the Mission field?
4. Who are the Missionaries?

#### UNIT I - WHAT IS THE CHURCH FOR?

"The Church is not the Church unless it is  
missionary...." But what is its mission?

H. Stanley Jones, noted missionary to India, writes, "There was a time when we thought we were in the East to Westernize it, and I remember an address by a prominent Christian editor altogether given up to recounting electric cars in Bombay, American plows in Africa, and dress suits in Japan as a sign that it is daybreak everywhere.... I would not turn over my hand to Westernize the East, but trust I would give my life to Christianize it."

A. J. Gordon once wrote, "Our task is not to bring all the world to Christ, but it is unquestionably to bring Christ to all the world!"

And a recent study for the International Missionary Council sums it up thus: "The Christian mission has nothing else to do but to give in word and deed, a plain and persuasive witness to the power of Jesus Christ in and over the world."

[Open up a preliminary discussion of differing views  
of the function of the Church, for example:--

- 1) A convenient community unit--"First Church's scout troop, basketball team, and Friday evening chowder club"
- 2) A tool for the social order--"The bulwark of democracy...or monarchy" "Our best defense vs. communism" "The opiate of the people"
- 3) A humanitarian and philanthropic agency.
- 4) Saver of souls, and citadel of the truth--  
"We preach nothing but the gospel"

Keep this brief. Close by asking on what grounds  
the mission of the church should be determined,  
namely, its constitution and commission by Christ

#### What Is The Church For?

A. The Broad View: TO DO GOD'S WILL IN THE WORLD. The Church is God's  
tool, not man's. It exists to do His will and to accomplish His



purpose. Anything that serves to accomplish his purpose is the mission of the Church. What is God's purpose? Where do we find it stated?

B. The Focussed View: TO OBEY THE COMMAND OF CHRIST. Jesus organized his disciples into a Church. He gave them their orders: a global mission.

1. It is a mission with a message, "the gospel".

(Present your own summary of the good news that is the Christian gospel. Or follow the outline of Dr. Mackay's address to the 16th Student Volunteer quadremial, in Christ's Kingdom Is Man's Hope, Assoc. Press, N.Y., pp. 18ff.

a. The news about man is bad news: sin.

b. The news about God is good news: redemption in Christ.

2. It is a mission to make the message known.

"Go ye into all the world and preach..."

"If you have heard the news you must proclaim it. If you have met the Lord you must introduce him!"--Christian Missions: Whence and Whither? (This popular interpretation of the American studies on the missionary obligation of the Church may be secured, mimeographed, from the Missionary Research Library, 3041 Broadway, N.Y., 27, N.Y. for about 25¢)

C. The Immediate View: TO FOLLOW THE LEADING OF THE HOLY SPIRIT. In the final analysis, no rigid, doctrinaire definition of the mission of the Church will ever satisfy. The mission is dynamic, explosive. The Church is continually corrected, sustained and guided in its mission by the spirit.

Additional Resources:

Paul S. Minear, The Good News. A Series of Bible Studies on the Christian Mission, Student Volunteer Movement, 156 5th Ave., N.Y., 15¢  
Charles W. Manson, That the World May Know, Friendship Press, 257 Fourth Ave., N.Y.

UNIT II - HOW DO S THE CHURCH GO ABOUT ITS MISSION?

Christian witness is a witness to the whole gospel....

Nicolas Berdyaev wrote, in 1937, "The question of bread for myself is a material question, but the question of bread for my neighbors, for everybody, is a spiritual and a religious question."

But beware of a truncated, non-theological gospel. "The Gospel in Christian witness," remarks a World Council of Churches Study on Evangelism, (Ecumenical Studies #2, Geneva) "must again become something more than the paraphrase of John 3:16 as: 'God so loved the world that he once inspired a certain Jew to inform his contemporaries that there is a great God to be said for loving one's neighbor.'"

[Unit I narrowed discussion of the mission down to the basic fundamentals of the faith. Unit II should show that once it is rooted in the faith, the mission never stays narrow.]

- A. The Mission is a Witness to the Truth (John 18:37)
1. It tells the truth about history: God is at work.
  2. It tells the truth about man: he needs redemption.
  3. It tells the truth about Christ: the answer to man's dilemma. "The aim is to present Christ so intelligently to men that they will accept him as their personal Saviour"
- B. The Mission is a Service of Love (Mark 10:45)
1. It is a mission of salvation for the lost. Representatives from the younger churches at Willingen repeatedly referred to missionaries coming out with little or no evangelistic passion. "Missionaries," they said, "should go out to preach the Gospel of Jesus and not be administrators sitting at desks." (See W.C.C. Ecumenical Studies)
  2. It is a mission of enlightenment for the ignorant. (Read Frank Laubach's chapter on literacy as evangelism in World Faith in Action, C. Leber, ed., Bobbs-Merrill, N.Y., 1951)
  3. It is a mission of relief for the underprivileged. (See Europe's Homeless, pamphlet, World Council, Geneva; G. L. Walker, Man and Food, Foreign Policy Ass., 22 E. 38th St., N.Y.C., 35¢)
  4. It is a mission of justice for the oppressed. (See W.C.C. pamphlets, Ecumenical Studies #5, Intergroup Relations; Social Studies: The Responsible Society in a World Perspective--obtainable from W.C.C. 156 Fifth Ave., N.Y., 10, N.Y.)

### UNIT III. WHERE IS THE MISSION FIELD?

#### "Go ye into all the world"

"Gustav Warneck, formerly professor of Missions at Halle, once observed that Luther is no 'Missionsmann' in our sense of the term. To which Werner Elert replied, 'The poor man! Instead of founding a missionary society or accompanying Cortez to Mexico...he set about the matter of reforming the Church!' Which is all by way of saying, the great commission may be ambiguous respecting what constitutes the 'world' but there is no doubt that it obliges one to 'Go'." - Carl Michaelson.

- A. The Church is sent to every inhabited area of the world. No place is too far or too near." But millions have never heard of Jesus.
- B. "The Church is sent to every social, political and religious community of mankind... It is sent to all who deny or rebel against the reign of Christ." But the Church retreats to the suburbs.
- C. "The Church is sent to proclaim Christ's reign in every moment and every situation.." Why then is the Church silent six days a week?

#### Resource Material:

B. H. Hollett, Where'er the Sun, Friendship Press, N.Y., chaps. I, X.

## UNIT IV - WHO ARE THE MISSIONARIES?

"The Christian mission is everybody's business..."

P. T. Forsyth, the English theologian, once wrote, "The first missionary was God the Father, who sent forth His Son in the likeness of sinful flesh. That is the seal and final ground of Missions... The second missionary was the Son...who exiled and emptied himself in this foreign land of earth... The third missionary is the Holy Ghost whom the Saviour sends forth into all the earth... The fourth missionary is the Church... All four missionaries are involved in the one divine redemption to which we owe ourselves utterly..."

A. The missionary is a foreigner.

1. As the necessary first step. "A Jew brought the gospel to Rome; a Roman took it to France; a Frenchman took it to Scandinavia; a Scandinavian took it to Scotland; a Scotsman evangelized Ireland, etc."
2. As a continuing witness to the universal nature of the Church.

B. The missionary is a native. No country will ever be adequately evangelized save by its own people. "500 Chinese evangelists would be a far greater power in China than 5000 foreigners," reported a Shanghai missions conference.

C. The missionary is you. "There is no participation in Christ without participation in His mission to the world." (Willingen, 1952)

Resource Material:

A. R. Crouch, Christ's Kingdom is Man's World, Part I. The Missionary Vocation, Wilco., Missionary Research Library, 3041 Broadway, N.Y., 27, N.Y., 25c

NOTE: The next three units are a series on the Unity of the Church, as follows:

5. The Call to Unity
6. The Basis of Unity
7. The Realization of Unity

## UNIT V - THE CALL TO UNITY

"That they all may be one...  
that the world may believe"

Georgia Harkness quotes a skeptic as saying, "I believe in the Church Universal, and I regret that it does not exist."

[Begin with a discussion of church disunity as members of the group have seen it. What are the reasons for disunion? Is it wrong?]

The Willingen statement on Mission and Unity declares, "Division in the

Church distorts its witness, frustrates its mission, and contradicts its own nature."

A. Unity is the will of Christ. He prayed, "That they all may be one..."  
Read John 17. Read Galatians as a plea for spiritual unity. Read I Corinthians 1-4 as a plea for organizational unity.

B. Unity is demanded for the accomplishment of the mission.

"In India the work of Christian missions is in the hands of 42 British societies, 17 Continental societies and 54 North American societies (as of 1945). In Korea there are some 20 different denominations operating on the Christian front; in Indonesia 25; in the Philippines 21...In Africa the picture is one of sectarian confusion..." (W. W. Van Kirk, in A Christian Global Strategy)

"Unity is an essential condition of effective witness and ~~advance~~ of the church...While unity may be necessary in the lands of the older churches, it is imperative in those of the younger churches." (Millington, Report of the Younger Churches)

Resource Material:

L. Newbigin, The Reunion of the Church, Harper's 1948, chap. 1

M. A. Van Dusen, World Christianity, Friendship Press, 1947, chap. 6

UNIT VI - THE BASIS OF UNITY

"That they also may be  
one in us....."

Leslie Newbigin, a bishop of the Church of South India, a union of Anglican, Congregational Christian, Presbyterian and Methodist churches, which has been called one of the most significant events in church history since the Reformation, writes, "It may be unfortunate to have two rival temperance societies in the same town, but it is not scandalous. If the members are reasonable people they will avoid occasions of friction and may, in fact, find that friendly rivalry has an invigorating effect on their work. But a temperance society whose members are habitually drunk is generally regarded as scandalous. The existence of a plurality of 'Churches' is scandalous in the same sense, for the Church's unity in Christ is of its very essence..."

Using Newbigin's The Reunion of the Church, chaps. 2 to 4, as a basis, a debate might be worked up between Roman (organizational) and popular Protestant (spiritual) ~~views~~ views of church union. Newbigin's synthesis is helpful.

A. The unity of the Church is of its essence.

B. That unity is a spiritual unity. "It consists in our sharing in a life of mutual love and trust which is made possible by our rebirth in Him"

C. It is also a corporeal unity. "Perhaps the Church has never taken the Biblical doctrine of creation with sufficient seriousness to enable it to resist the pull of 'the spiritual' as that which is to be set over against 'the material'."

UNIT VII - THE REALIZATION OF UNITY

"..the great new fact  
of our time....."

Bishop Berggrav of Norway, recalling his imprisonment by the Nazis during the war, says, "Strangely enough it was precisely in our isolation, when all legal communication with the outside world was strictly forbidden, that we in Norway really learned for the first time the meaning of 'ecumenical', which is the living inner fellowship of Christians in the world."

[Make this unit a study of how the Church has given concrete expression ~~to~~ the discovery of its living inner fellowship]

A. What Steps Has the Church already taken toward unity?

1. A general survey: (use Robt. Bilheimer, The Quest for Unity, Assoc. Press)
2. A bold pattern: South India. (See Newbigin, above, chaps. 7-10)

B. What are the next steps? (use Bilheimer, above, chap. 5)

NOTE: The next six units comprise a rapid survey of the world mission of the church, area by area. Study may be based on such running commentaries as World Faith in Action, C.T. Leber, ed. Bobbs-Merrill, or Where'er the Sun by S. H. Moffett. If further study time is available, more complete material may be secured on each area from the Friendship Press, 257 4th Ave. N.Y.

UNIT VIII - MISSION TO AMERICA

"Unchristian living in 'Christian' nations  
is the great weakness of Christianity's  
world outreach.."

D. T. Miles,

A. How Christian is America? A brilliant young Ceylonese theologian, says of American Christianity that it is "a patchwork garment...perilously near to tearing". Why?

B. What is the Church's Mission in America?

1. Continuing frontiers: the Indians; the mountains--("there is a section of this county, Knox Co., Ky., known as Upper Stinking Creek where only one thing is unanimous--poverty"); the foreign born--(of 400,000 Portuguese in the U.S. only 100,000 have any relationship with the church); the migrants; the Negro--(the most serious single sin of America in the eyes of most of the world is our treatment of the negro).
2. Unsuspected or unreached frontiers: the school--(educationally we are reproducing ourselves as pagans); the city; the factory; the Church!

Resource material: H. N. Morse, Again Pioneers;  
Where'er the Sun, chap. 9; World Faith in Action,  
chap. 2

UNIT IX \* MISSION TO EUROPE

"Europe is once again  
a mission field..."

"The most urgent problems in Europe are those of a spiritual kind..." declares famed Swiss theologian Emil Brunner. "When people cease to believe in anything or to hope for anything and become unwilling to sacrifice themselves for anything, it is impossible to find solutions for urgent social and political problems... The problem of Europe is a spiritual paralysis."

[Discussion may be focussed on a single country, e.g., France, using the W.C.C. bulletin, Ecumenical Studies, Evangelism in France; or as a broader approach the mission in Europe may be spotlighted by three words:--]

- A. Resistance. Review the heroic wartime struggle of the Church against the Nazis. What are the new enemies?
- B. Reconstruction. Note the Church's role in relief. Reconstruction must be both physical and spiritual.
- C. Reunion. Review the story of the World Council of Churches.

Resources: The Student World, 4th quarter, 1952; World Faith in Action, chap. 3; Where'er the Sun, chap. 7

UNIT X \* MISSION TO LATIN AMERICA

"The heart of Latin America...the greatest  
unreached mission field in the world."

"How many children have you?" a visitor asked a poverty-stricken mother in Brazil. "Eight," she replied. Three are dying on earth, and five are living in heaven."

"We pray to the Virgin," say the Indians of Chichicastenango, Guatemala, "and if she does not answer, we go to the witch doctor."

Do we have a mission to Latin America? Isn't it already Catholic?

- A. We have a mission of compassion. Latin America is sick, hungry and illiterate.
- B. We have a mission of liberation. (See Presbyterian Life, May 24, '52, on the Protestant struggle for religious liberty in Latin America)
- C. We have a mission to the unreached: tribes of the Andes, the Amazon.
- D. Our mission proclaims the Living Christ. (See Dr. John A Mackay's comparison of L.A. Catholicism and Protestantism in The Other Spanish Christ)

Resources: World Faith in Action, chap. 10; Where'er the Sun, chap. 8

UNIT XI - MISSION IN AFRICA

"The face of God is white  
and is turned against us.."

Let discussion center about the explosive problems  
that beset the dark continent, and the Christian response

- A. Education. The problem: only 1 in 100 is in a school of any kind. The mission: about 80% of all African education is still in church hands.
- B. Agriculture. Problem: African agriculture is "full of superstitions, charms, hatreds and ignorance". Mission: "You cannot have real Christianity in Africa without Christian agriculture."
- C. Industry. African industry has turned men into beasts. Mission: Said a woman who had found Christ, "Lord I am no longer a thing, but am a real person."
- D. Race. (Read your newspapers on S. Africa, Kenya)
- E. Evangelism. Problem and mission: While Catholics and Protestants boast of having converted 1/5 of all Africa's Negroes, Moslems have quietly won a full 1/3 of them to Islam.

Resources: See Margaret Shannon's syllabus; Where'er the Sun, chap. 6; World Faith in Action, chap. 5

UNIT XII - MISSION IN ASIA

"Almost one-half of all the people  
in the world live in Asia..."

Think of the Church's mission in Asia in terms of  
the following stark statements, by W.D.P. in the  
Saturday Review of Literature, Aug. 4, 1951

- Most of the people in Asia will go to bed hungry tonight.  
Most of the people in Asia cannot read or write.  
Most of the people in Asia live in grinding poverty.  
Most of the people in Asia have never seen a doctor.  
Most of the people in Asia have never heard of democracy, or known civil liberties.  
Most of the people in Asia believe that anything would be better than what they have and they are determined to get it.  
Most of the people in Asia distrust people with white skins.  
(To which the Christian missionary would add:)  
Most of the people in Asia have never known salvation in Jesus Christ.

Resources: Where'er the Sun, chaps. 2-5; World Faith in Action, chaps. 6-9

UNIT XIII - MISSION TO ISLAM

The mission to Islam is the ~~most~~  
hardest Christian mission in the world

[Begin with a survey of the geographical spread of Islam's 350,000,000 adherents from China to Europe (Albania) and Africa--see N.Y. Times Magazine, Apr. 6, 1952]

- A. What makes Islam so successfully missionary? "  
"In Islam every man is a Mohammedan, but in Christendom, where is the Christian" --Emerson
- B. What is the Christian Approach to Islam?  
"No Moslem ever sings, 'Mohammed, lover of my soul'" - Freehof

Resources: J. Christy Wilson, The Christian Message to Islam, Revell; World Faith in Action, chap. 4.

UNIT XIV - REVIEW AND CONCLUSION

[Base a concluding session on a careful discussion of D. T. Niles, That They May Have Life, Harper Bros., using the Study Guide by Paul Converse, obtainable from the Student Volunteer Movement, 156 Fifth Ave., N.Y. 10, N.Y.]

Missions is no longer a one-way street. It is good for self-satisfied American Christians to listen to what a young Christian from Ceylon has to say to them about their Christian mission.

(With profuse apologies for tardiness)



- Unit I - What is the Mission?
- II. How do we accomplish the Mission
- III. The ~~Call to~~ Mission - Who are the missionaries?  
- Dr. Aldame.  
- Gene Wilson - "Sun Tzu"
- IV. How are they called? -  
Schweitzer - Keller

# The Call to Mission and to Unity

A Series of Discussions on the Life and Task of the Church Around the World

## UNIT I - What is the Church For?

Karl Marx  
(Karl Marx)

"Religion is the opiate of the people" It impedes social progress"

Social duty - "The question of bread for myself is a material question, but the question of bread for my neighbor, for everybody, is a spiritual and a religious question" - Mordecai Bercovici

Expects - the Church has often absolutized a system of power

## UNIT I - What is the ~~Mission of~~ the Church For?

"The Church is not the Church unless it is missionary."  
But what is its mission?

A. J. Gordon. "Our task is not to bring all the world to Christ, but it is unjustifiably to bring Christ to all the world!"

E. Stanley Jones - "There was a time when we thought we were in the East to Westernize it, and I remember an address by a prominent ~~an~~ Editor altogether given up to recruiting electric cars in Bombay, American plows in Africa, and dress suits in Japan as a sign that it is daybreak everywhere... I would not turn over my hand to westernize the East but trust I would give my life to bring it."

Question? Is my concept of God too small? ~~to make a man~~ Is that why I am not more conscious of the mission of my church in the community, state, nation and world?

"I believe in one Holy Catholic and Missionary Church" - Nicene Creed (with one Greek word translated into Latin)

(over)

1

The Church, if it is Christ's Church, exists not to maintain itself and its own life, but to reach out and make an impact on the whole world.

"Missions are man's inevitable response to the whole revelation of God in Christ. Missionary obligation is not a deduction, but a reflex of faith... If you have heard the news, you must proclaim it. If you have met the Lord, you must introduce him!" (Popular Report on American Study for Willingden, Ann I, IMC)

J.X. is our life.

J.X. is our righteousness - Emerton report - p. 24

J.X. is our freedom -

J.X. is our truth.

} way -  
truth -  
life -

"ecumenical" means "is properly used to describe everything that relates <sup>to</sup> the whole body of the whole Church to bring the Gospel to the whole world. It involves both mission and unity."  
- The Call, the C & M & U. p. 5.

- of nations -
- ① J. went to the cross. ∴ bring men the good news of atoning reconciliation.
  - ② coming back as risen Lord ∴ we have power to be his witnesses to all nations.
  - ③ ~~again~~, again. ∴ Prepare for His final victory.

A ~~The Mission~~ of

I  
UNIT I. How do we accomplish the mission?

Witness - "The Church's whole life is to be a witness to what God has done, is doing and will do in Christ. But this word 'witness' cannot possibly mean that the Church stands over against the world, detached from it and regarding it from a position of superior righteousness or security... Therefore the Chch is required to identify itself with the world, not only in its perplexity ~~and~~ <sup>its</sup> distress, its guilt + its sorrow, but also in its real acts of love and justice - acts by which it often puts the churches to shame. The churches must confess that they have often passed by on the other side while the unbelievers, moved by compassion, did what the churches ought to have done" Willinger, 1952

"Repeated references were made in our group to missionaries coming to the younger churches with little or no evangelistic passion.... missionaries should go out to preach the Gospel of Jesus and not be administrators sitting at desks."  
- Report of the Younger Churches, Willinger.

Nature

Service - see Evston 2<sup>nd</sup> Report - p. 22

"Evangelism is witness<sup>for X</sup> directed towards all men, and seeking to claim for Him every dept. of life, both personal and public..." Willinger, '52

"The special responsibility of laymen is to bear such witness in the public life of the community, to set up signs of the Kgd. in social righteousness and economic justice, as well as to take their full share in the pastoral and evangelistic work of the Chch." (Group I. - Miss Oblig.

Evangelism

Questions. Is the way in which I earn my living, spend my money, and take my stand in the community, consistent with my discipleship to Christ?

What have I done this year to express my Christian faith and conviction to my neighbors and to bring him to Christ and into the Chch.?

20 delegates from a No. college decided could best make their witness on campus a student group - (Latter Sept p. 4)

[It is I narrowed discussion of the mission down to the basic fundamentals of the faith. Unit II should show that once it is grounded in the faith, the mission never stays narrow]

A. ~~The Church Proclaims the Gospel.~~

The Mission is a Witness to the Truth. Jesus said "For this cause came I into the world... The aim is to present it so intelligently to men that they will accept him as their personal Saviour" - G. J. Brown.

E. The Mission is a Sense of Love. Jesus said "I came not to be ministered unto but to minister. And he washed the disciples feet."

- 1. It is a mission to the lost, bringing salvation (of salvation for the lost) (The Good Shepherd)
- 2. It is a mission ~~to~~ of relief for the underprivileged. (The Good Samaritan)
- 3. It is a mission of justice for the oppressed. ( )
- 4. It is a mission of enlightenment for the ignorant.

Report of Synods, W. H. J. G.  
"The church must confess"  
"The special resp. of laymen"

Twenty delegates from a No. college decided. . . . .

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UNIT III. Where is the mission field?

- " a. The Church is sent to every inhabited area of the world. No place is too far or too near. Every group of Christians is responsible both for its immediate neighborhood, and for the uttermost parts of the earth.
- " b. The Church is sent to every social, political and religious community of mankind, both to those near at hand and to those far off. It is sent to those who deny or rebel against the reign of Christ."
- " c. The Church is sent to proclaim Christ's reign in every moment and every situation; This means that the mission of the church forbids it to drift or to flee from before the events of our time.

Paul wanted to preach in pro-consular Asia, but the Holy Spirit forbade him. He went to Macedonia. Judson wanted to go to India. He went to Burma. David Livingstone ~~had~~ decided to be a missionary to China. But when China was closed by the opium war, he went to Africa.

"Gustav Warneck, professor of Missions at Halle in the last century, once observed that Luther is no 'Missionsmann' in our sense of the term. To which Werner Eliot replied, 'The poor man! Instead of founding a missionary society or accompanying Cortez to Mexico or even better, instead of being a professor of missions, he set about the matter of reforming the Church!' which is all by way of saying, the great commission may be ambiguous respecting what constitutes the 'world' but there is no doubt that it obliges one to 'Go' - Carl Michaelson

A. What is the mission field at home? Where are the areas of greatest urgency?

B. What is the call to foreign service?  
 Border of Yale.

In U.S. the pop. increasing faster than pop. Not so elsewhere. "In almost every country in Asia + Africa the Xns. become a smaller minority of the pop. with each succeeding year... There are more people in the world today for whom I X. is not even a name than there were at the turn of the century. To talk, as some do, as if the missionary task of the Church was near completion and the need for missionaries

was much less than, say, twenty years ago, is to betray abysmal ignorance of almost every significant factor in the situation. - "Max Warren" in Brit Weekly, Nov. 20, 1952. Read his article on "Marked increases faster than his control of life".

UNIT IV Who are the missionaries?

"The call to missionary service may come to any believer in any church anywhere in the world. If and when that call comes he is bound to leave land and kindred, and go out and do that missionary job. The Church is like an army living in tents. God calls his people to strike their tents and go forward."  
- The Message of Willingen, 1952.

Biblical examples - Jonah  
Philip  
Paul

"The Christian mission is everybody's business" - SVM preface, volume 1.99

"There is no participation in Christ without participation in His mission to the world" - Willingen, 1952

"Woe is me if I preach not the gospel." When a new convert is baptized in the Diocese of Dornakal in South India, he ~~says~~ places his hand on his head and repeats these words -- declaring not only his own faith but his part in the outreach of the church.

"Missionary work should be done in and through the Church. We should cease to speak of 'missions' and 'churches'. We should hereafter speak about the Mission of the Church"  
- Report of Younger Churches, Willingen, 1952

A greater emphasis on harnessing for the church the service + witness of the laity, and on their training + distribution... the lay doctor must be a living witness among the doctors with whom he associates" - Report of Younger Churches - Willingen

"We believe the responsibility for the initiative should rest on the baptized community local area... the church should not be spoon fed from outside" - ibid.

of Christ in every

"Repeated references were made in our group to missionaries coming to the younger churches with little or no evangelistic passion... missionaries should go out to preach the Gospel of Jesus and not to sit as administrators at desks" - Ibid.

"We urge that frequency in the more earthly sense of the word is something to be outgrown with all possible speed" - Report of Younger Churches, Willingen

"Five hundred Chinese evangelists would be a far greater power in China than 5000 foreigners" - Shanghai Conference, 1926 (?)

"The first missionary was God the Father, who sent forth His Son in the likeness of sinful flesh. That is the seal and final goal of Missions, ... The second missionary was the Son, who emptied himself in His virgin birth of earth, and humbled himself to death, even the death of the Cross. The third missionary is the Holy Spirit whom the Father sends forth into all the earth ... The 4<sup>th</sup> missionary is the Church ... All four missionaries are involved in the one divine redemption to which we owe ourselves utterly ..."

- P.T. Forsyth, *God's Own Holy Power*, Apr. 1951)

The 4<sup>th</sup> mission is  
everybody's business ...

The first missionary was God the

call to missionary service ...

A. The mission is a process. "It was a  
1. the first step.  
2. As a continuing witness to the church universal.

B. The mission is a nature.

C. The mission is you. "There is no participation in Christ without ..."



"It is not possible to account for the contentment with the division of the Church except upon the basis of a loss of <sup>the</sup> conviction that the Church exists to bring all men to Christ. There is the closest possible connection between the acceptance of the missionary obligation & the acceptance of the obligation of unity. That which makes the Church one is what makes it a mission to the world." - L. Newbigin, *The Reunion of the Church*, Harper 1948. p 11

"The normal form of the Christian Church in any area (is) not a series of small congregations, but one congregation facing one area... where there is only one for congregation in a town, village or district, its members can never forget the fact that the responsibility for making ~~the~~ known the Gospel in that area rests upon them alone. If they do not do it, no one else will." - p. 14

"The Church is not primarily an association constituted by the agreement of its members on a number of points of belief and practice, but simply humanity reconstituted by its redemption and regeneration in Christ." - p 16

Bases - essential unity - it is of the nature of the church. See Newbigin, p. 23 Temperance Society.

Two views of disunity - ① R.C. - Church is not divided, organizational unity remains. But church unity is not physical - common cause. p. 24  
② Prot. - unity is a spiritual unity.

- ① The unity of the Church is of its essence.
  - ② That unity is a spiritual unity. p. 52
  - ③ it is also a corporate unity.
- p. 51, News.  
"a unity in Christ & in the Father... v. 25 ind.  
"It consists in our sharing in a life of mutual love... p. 52"

"Perhaps the Church has never taken the biblical doctrine of creation with sufficient seriousness to enable it to resist the pagan idea of 'the spiritual' as that which is to be set over against 'the material'" - p. 53

## The Call to Unity

A Re. view R.C. - Pierre Y., in Practical on the Possibility of True Christian Unity. "The Unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Chd of Xt from which they were unhappily withdrawn."

A Past. view Adolph Keller - "The Evangelical movement may be called the new humility of the churches which know they are not the chd of Christ."

A good perspective -

## The Church Divided

George Herbert, quoting a disciple as saying, "I believe in the Chd Universal, and I regret that it does not exist."

"Unity is an essential condition of effective witness and advance of the chd. in the lands of the younger churches the divided witness has been a great handicap. We of the younger churches feel this very keenly; while unity may be necessary in the lands of the older churches, it is imperative in those of the younger churches." - Rept. of Young Churches, Willingen.

"Partnership is not enough. There must be a move toward unity, toward oneness... We have seen the church overseas with one eye and the church at home with another. Now the time has come for us to open both eyes and see the church both here and abroad as essentially one." - Report of Older Churches, Willingen

"Division in the Church distorts its witness, frustrates its mission, and contradicts its own nature." - Statement on Mission and Unity, Willingen, 1952

One of major studies at Evaston with center in "Our Oneness in Xt and our Disunity as Churches". Perhaps... we have viewed the subject in the wrong perspective. We have regarded unity as ~~an~~ an end to itself, as a goal to be achieved. But unity is rather something to be used for the greater purpose of the mission. Our Lord prayed, "That they all may be one... That the world may believe." As we go forward in our mission we shall move nearer to one another.

## The Call to Unity

"That they all may be one,  
that the world may believe"

"Georgia Harkness quotes a skeptic as saying, 'I believe in the Church Universal, and I regret that it does not exist.'"

[Begin with a discussion of church diversity, as members of the group have seen it. ~~Move on to discussion of unity as they see it.~~]

Division in the Church - <sup>Why?</sup> <sup>What are the reasons for division? (differences of Faith, Worship, Sacraments, Polity, Order)</sup>  
~~It has been precisely while the nations have been falling apart...~~  
~~Division~~

I. ~~The Call to Unity~~ is the <sup>will</sup> call of Christ.

II. ~~The Call to Unity~~ is needed for the accomplishment of the Mission.

III. ~~The Call to Unity~~ is being heard.

1. ~~Steps to Unity - consultation~~
2. ~~The World Council of Churches~~

Resources:

~~William~~ Newbigin, The Reunion of the Church  
Sampson, 1948, Chap. I.  
H.P. Van Dusen, Impulse to Christian Unity World Study,  
Friendship, 1947, § chap 6

Evangelism - in N.A. ① Billy Graham  
 ② mission parish in Harlem - WCC Evangelism p. 9.  
 - in France ① Film of Vie - p. 10.

### Call to Unity

"It is a simple matter of fact that the missions cannot begin to meet any of the urgent practical tasks ahead except through a unified strategy and united mission and deployment of all available resources" - Van D., World & My, p. 185

Steps to Union: Consultation, Cooperation, Confederation, Unification.

"We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only God Universal is, in our ~~firm~~ belief, spiritual fellowship of individual souls with God." - Northern Baptist Convention, Denver, May 1917.  
 Minutes, p. 229

Blocks to Unity - differences in Faith, Worship, Sacraments, Polity, Orders.

Van Dusen - World & My - chap IV.

No rigid, doctrinaire definition of the mission of the Church <sup>in subject</sup> ~~is~~ ever ~~changing~~. The mission is dynamic.

## The Call to Mission & Unity

A Series of Discussions on the Life and Task of the Church and the World

UNIT 2 WHAT IS THE CHURCH FOR?

I. Call to Unity  
II. Basis of Unity  
III. the Realization of Unity

"The Church is not the Church unless it is missionary."  
But what is its mission?

Staley Jones writes

A. S. Gordon once wrote, Our task...

A recent study for the Interall. Miss. Council states, "..."

(Read)

- I. The Church's Mission is guided in:
- 1. Christ's work on the cross. He has made atonement between God & man, therefore we must tell all men the good news of reconciliation.
  - 2. Christ's continuing work as the risen Lord. In Him we have power to be his witnesses to the world, <sup>not</sup> his will for all the world.
  - 3. Christ's coming victory.

II. The Church's Mission is to make God as He is <sup>revealed</sup> ~~known~~ in Jesus Christ so known as to ~~be faithfully served by all men~~

"The Christian mission has nothing else to do but to give in word and deed, a plain and persuasive witness to the power of Jesus Christ in and over the world."

ii. It is a mission with a message, "The Gospel".

(Read Dr. Mackay's address at [unclear])

Paul S. Muncie, The Good News, S.V.M.

(A sermon, a Bible Study in the [unclear] Mission)

iii. It is a mission of witness.

[Open up a discussion on many views of the function of the Ch. - e.g.]

- ① As a social community unit - "The Ch. is a social group, basketball team and Sunday evangelical clubs."
- ② As the tool of social orders - "The bulwark of democracy... a democracy."  
"The best defense against communism" "to quote of the people".
- ③ As a humanitarian and philanthropic agency
- ④ As an evangelistic agency - "We preach nothing but the gospel!"  
etc. Close by asking on what the mission of the Ch. should be determined - namely, its constitution and commission by J.V.]

iv. The Mission of the Ch. rests on three foundations: -

- ① God's purpose for the world. The Ch. is God's tool, not man's. If we do not do His will.
- ② Christ's work in the world, ~~on earth, at Samaria and Jerusalem~~ He opened his kingdom to a Ch. He gave them their order: a global mission. He died to save them and rose again to lead them.
- ③ The Holy Spirit's power in the world. The Ch. is created, sustained and guided in its mission by the Holy Spirit.

v. It is a mission with a message, "The Gospel".

[See Dr. Mackay's address to the 16<sup>th</sup> Student Volunteer Quadrennial, in Christ's Kingdom is Man's Hope, p. 1011.]

- ① The news about man is bad news - sin
- ② The good news, "the gospel" is the news about God. ]

vi. It is a mission to make the message known.

"If you have heard the news you must proclaim it. If you have not heard you must introduce him!" - Christian Missions: Where & Whether (This popular interpretation of the American studies on the missionary obligation of the Ch. may be viewed micrographed from the Missionary Research Library, 3041 Broadway, N.Y. 27, N.Y. p. 250)

Stewart W. Herman - The Rebirth of the German Church, Harper, 1926.

Richard T. Baker, Darkness & the Sun, Abingdon Cokesbury, 1947 (Japan)

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Max Warren, The Truth of Vision, Canterbury Press, 1948

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M 651  
W 6412

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Chap. II, III, ~~IV~~ achievements:

V. Next Steps

IV. Unity on World Scale.

W. Newby, The Reunion of the Church, Harper, 1948

Chap. 7 - Method of Reunion

Chap. 8 - 10. Heads of Agreement.

Communism - The Communism of St. Ambrose, Arthur C. Long, Jr.,

in Journal of the History of Ideas

Oct. 1942

"No inherent right to private property" - but worthy claim of it.

Property rights result of fall.



The Missing Message of the Bible - J. P. Lowe. MacMillan, 1941 NY

"Martin Luther... did not believe in missions. He said that if the Lord willed the heathen converted he would arrange for it himself. John Calvin did not believe in missions as part of the church's enterprise. He said that whatever missionary work was to be done was the business of the State..." - p. 6.

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"The fact that the one true God singles out humanity from all the order he has made is the foundation stone of the missionary enterprise." - p. 17

Missionary Message of Bible as whole - of P. Love

1. God is one & the same for all the earth
2. The human race - one - in Christ

"The ancient Jews failed to become the people of God simply because they sought to hold to make themselves God, not people. The failure was a necessary failure."  
 - The Mission of the Bible to the World - Merrill

The 12 - general missionary message - Lk 10:1-12

Universal Mission - New Testament  
 1. The Gospel of Christ  
 2. The Church  
 3. The Kingdom of God

Bel. Evangelism: Matt 23:15 "You who say you are at least to make us proselytes and when he is made, you make him twofold more the child of hell than yourselves." - p. 129

Missionary Commission

① The 12 - Lk 9:1-10:5 A healing ministry  
 Mt 10:16-42

Important: Missionary Commission - There is a continuity & relationship between the commissioning of a collective group & its intellectual development. If all nations that give themselves to science, have to be the most serious & ablest of the world makers of Nobel prizes. (Keffler's view of evolution & de la Vie. (Paris, L'Esprit (1913)) - p. 19

Interdenominational Mission Society - 33 member Societies  
 1860 Broadway, NY 23 NY

Criticism of Gospel - ① Not suited to Bible  
 ② Violated ethics - a whole process by the course which confronts Science

③ Mt 28:16-20 - The church & mission activity in teaching, (17)  
 Lk 24:45-48 - Mission & witness

Man above Time & space

3-fold mission - 

- preaching Gospel
- teaching all nations
- baptizing

 making disciples of all nations.

Personal response to personal encounter with God = personal faith about missionary resp.

Millennium - task as a sign of the work of God in history p. 135

Skinner station is an essential part of proclamation p. 75

The In is always a foreigner -

"Now if we are right in maintaining that the most urgent task of the Church is translation and that the way of translation is the way of demonstration, then it would seem that our missionary task can be defined as being the establishment in every country of the world of the parochial church. These communities would be distinguished by the fact that they demonstrated the in Gospel in action."

"While under such the capacity for infinite expansion."

"The hospital will be tested by the degree to which it is making men whole, not by the number of patients dismissed asymptomatic-free. - p. 141

The moment for the unity was born of the missionary enterprise at the point where missionary strategy discovered that mobility was indispensable. - p. 142

~~They took their theology, but not their mission from St. Paul. Only Bruce & Jungel felt the call.~~

The Call to Mission and to Unity.

It takes a Marxist or a D. to make sense out of that slogan. Look at it superficially - and it ends like an historical contradiction. By and large - in the East and at least - mission came out of division - and union meant an end to mission.

1. Above the horizon

The scope of the mission

- 1) It must respond to the felt needs of man not just their basic, really deep & needs
- 2) It must meet them with the demonstration of its power - p. 27

By means - Law - 1861 - 1862  
1931 - 1932

Key to unity <sup>few men are prepared to recognize that</sup> the radical division <sup>between</sup> man's will & God's will - <sup>that</sup> unity of that point is the key to unity everywhere else... - p. 37

unity - unity to Prince Anant Kumar, Minister of Health for India, - Ex - one nurse to every 6000, we have one nurse to every 43,000! - p. 49

Dr. Keesen "Industry" is the great changer of the face of the globe, and at the same time of man's mind. Technical civilization means a new type of man, born for his social work, ready to become man-man - H. Keesen, Man and World Affairs, World Dominion, Dec. 1944.

Need of the Mission - Need for unity - yearning for peace  
Need for welfare - yearning for security.  
Need for those who accept & exercise personal responsibility

Arthur Machen, of the Times Mission to industrialized man-man - who wants to pre-empt the final collective sin - "We are not trying to patch up the rills of the world around us; we are trying to rebuild it completely - p. 73 Every man has his own little world to influence, to change & challenge. That is what we must do as wanted individuals" - ("Revolution in a City", 1949, p. 7)

A Differentiation of function !! Recognize it.

Old - 30% children - require a rest - a sense of response to the will of God -  
2 levels of activity - must be recognized as interdependent, as a unity - but they cannot possibly be consolidated into a unified program that (it seems) ambiguous -  
the effort of some divided into the maintenance of a centralized bureaucracy - p. 53

(in English, The Mission of God), which popularized the term "missio Dei," described what he felt it meant: "... the Bible in its totality ascribes only one intention to God: to save mankind. ... The mission is work that belongs to God. This is the first implication of missio Dei. God is the Lord, the One who gives the orders, the Owner, the One who takes care of things. He is the Protagonist in the mission. ... Therefore, we can speak of church and mission always only with the understanding that they are not independent entities. Both are only tools of God, instruments through which God carries out His mission. The church must first in obedience fulfill His missionary intention. Only then can she speak of her mission, since her mission is then included in the missio Dei."<sup>33</sup> But Rosin seemed wary about the term "missio Dei," and in fact wrote his paper on it because it was not clear what it meant. "... it is exactly the vagueness of the phrase 'missio Dei' ... which is open to theological exploitation ..."<sup>34</sup> Rosin described the variety of useages of the term "missio Dei" and the 1952 Willingen conference, saying, "Thus even before the term 'missio Dei' was put into circulation, the process of its interpretation and modification was in full swing. The term was to be taken up in the middle of this process and take on various colors, depending on its theological context. Its grammatical ambiguity ... made it from the start possible to give it more than one explanation."<sup>35</sup> Thus it is hard to pin down what "missio Dei" means in order to compare it to the Reformers and the users of "missio Dei" seem to agree that the mission of presenting the Gospel to humans was started by God and is continued by God's power. The people who

# MISSION

(What mission means to me)

by

Ronald Chu

Dr. Samuel Moffet  
Hist. of Asian Christianity  
2/14/85

The propagation of the Christian faith among non-Christians was one of the tasks of the Christian Church from the beginning. I was implicit in the Lord's teaching, as found in Matthew 28:19 and Luke 24:47. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." "...repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem."

Apart from the labours of Paul and the legendary missionary journeys attributed to the Apostle, lesser known, or unknown, missionaries soon took the Gospel to the far corners of the Roman world and beyond. Among them are Pantaenus and the Gregory the Illuminator, and the works of the Nestorian church of the East should not be ignored, whose missionaries penetrated as far as Ceylon and China. The methods and the meaning of missions have changed through time and history. Paul became like the people he was trying to convert. For instance he was a Jew to the Jews and a Gentile to Gentiles in order to enable them to believe in the Lord Jesus Christ. Then there was a time when the Christian mission was forced upon the people at the point of a sword. The people had a choice to either believe or to die. At first, the mission was to teach the people to

become the followers of Christ, but as time went on, it became something that was forced on to the people. Of course this was done in the name of love and of God's will, however, I do not think that mission should be such. The teachings of Christ, although it leads to life, should not be forced upon the people. God could have easily made, or forced the people to follow Him, but He did not, and does not, because He wants people to follow Him on their own accord, not because they were threatened. I believe that this is why He gave us free will, and freedom to choose. This is not to say that one should not care whether the other believe or not. One should witness as if his/her (non-believer) life depended on it, because it does. But one should not use force of any kind to make them believe. This also does not mean that oth

that there is salvation in other religion. Far from it, I am not supporting pluralism in that salvation can be achieved outside Christianity and Jesus.

This is what seems to be happening today. Missions seem to be an intellectual conversation to find common factors, or unity, between religions. I do not call this mission. It is not a mission, but a compromise, or watering down of one's religion.

I would like to define mission like this. Mission is creating a dialogue. That is helping nonbelievers to listen to the Gospel and begin dialogue within him/her



self. I believe that the Gospel has room to function within many different context, and culture. I do not believe that any culture is totally bad, no matter how uncivilized it may be. Because all are created in the image of God, and although His knowledge may have been lost, some of His characteristics remain in all cultures. Therefore, it was wrong for western missionaries to change "savages" to be exactly like them.

In any culture, there are its own set of beliefs, and Christian missions should be to aid the natives to dialogue, or to struggle, within oneself to find the meaning of the Gospel within one's own culture. Make clear notice that this is not to compromise with other cultures, but to help the people to have a true dialogue. True dialogue is only possible if the one witnessing is true to the Gospel, and really witness as if his/her life depended on it. I believe that true dialogue comes only after much struggle. True dialogue comes only with true struggle.

The role of mission is to teach the Gospel as Christ commanded. It is not to diluted it, or to water it down, with anything. By listening to the true Gospel, it should force the listener to examine oneself, and should lead to a struggle. Then he/she would have understood the meaning of God's Word that is directed to him, or her, rather than to try to understand the meaning of His Word as given to someone else.

As the Jews had to struggle with Judaism and the new teachings of Jesus, so the nonbelievers today should struggle with His teaching. This is what mission means to me.

sion boards, and national churches in various relationships country by country, ALM seeks to serve in the most effective ways possible.

However, as long as leprosy can cost patients the loss of social status, job, and even family and home because of prejudice and unreasonable fear—the stigma—associated with the disease, a strictly secular approach to the problem is insufficient. Leprosy patients still have special needs which can be met only by organizations such as ALM, motivated by commitment to a spiritual her-

itage and by a respect for life that grows out of faith. "Where honest, efficient, compassionate, and loving medical work inspired by unselfish motives is carried out, it is witness of God's unselfish love. Where such work is motivated by loyalty to Christ and His Spirit, it is Christian witness."<sup>6</sup> ALM is committed to the holistic development of people in the context of faith, constrained by Jesus' love to respond in loving concern to human needs for healing and wholeness.

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## Notes

1. Dr. Olof K. Skinsnes, "Leprosy and the New English Bible," *International Journal of Leprosy* 38, no. 3, p. 310.
2. *Ibid.*, pp. 310-11. Cf. John Wilkinson, "Leprosy and Leviticus: The Problem of Description and Identification," *Scottish Journal of Theology* 30, no. 2 (1977): 153-69; and Wilkinson, "Leprosy and Leviticus: A Problem of Semantics and Translation," *ibid.*, 31, no. 2 (1978): 153-66.
3. The Rev. A. M. Derham, "A Scriptural Basis for the Leprosy Mission," *Deed and Word* (The Leprosy Mission, 1977), pp. 19-20.
4. Dr. S. G. Browne, "People at Risk," *Deed and Word*, p. 31.
5. Downers Grove, Ill.: InterVarsity Press, 1975, pp. 29-30.
6. Dr. C. K. Job, "Evangelism—Whose Responsibility?" *Deed and Word*, p. 28.

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## Twelve Theses on Contemporary Mission

*Occasional Bulletin*  
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Charles W. Forman

1. The pluralist world in which we live challenges the Christian mission to a greater openness to what God is doing among all peoples and to a greater respect for all peoples in their own integrity. The Christian faith challenges the mission in the same way.
2. Mission arises from thanksgiving and rejoicing over good news more than from a sense of duty. It is something to engage in graciously and joyfully.
3. The good news gives meaning and hope to our lives. We are released from the despair of Sisyphus and the rebellion of Prometheus. Moral structure and humanizing purpose are given by God, not punished by the gods.
4. The good news removes our guilt and condemnation. Moral structure is not in itself good news if it implies our condemnation. But forgiveness has come to us. This forgiveness does not destroy the importance of our acts in history because it came in the form of an act in history, in Jesus Christ.
5. The good news gives us freedom, not the freedom of anomie where nothing is right so we do what we please, but the freedom of forgiveness and love extended to us within a structure of morality and meaning.
6. Our mission is to share all this in thankfulness, with full respect for others who may not have it. They, not we, are the ones to decide what of the good news they already have and what they lack.
7. We have doubtless much to receive from others as we listen to them and share with them. We do not know the dimensions of our own faith till we have received as well as given.
8. Word and action belong together in our sharing. They are both weakened when separated. There may be situations where governments or good sense require their separation, but this is not our preference.
9. The action which goes with the word is primarily a matter of helping the meek and oppressed ones and living in solidarity with them. This solidarity is not to be uncritical.
10. Solidarity between Christians of different churches and cultures is also important for the mission. Mission structures in which all member churches are both givers and receivers and all decisions are made together can best show forth the truth about mission today.
11. Growth in size of the church is a by-product of mission, which is important but which should not be dominant.
12. Growth in faith—by the church and by those outside the church—is of the very essence of the mission and should be kept central.

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that because of the delay of the End a "reciprocal action is therefore required between the conversion of the individual and the reform of the structures, even though the former must remain the principle factor in the life of the Christian" (1970:55). These major themes need further exploration. But in any event, of one thing we can be sure: the divine superintendence of human history in our day is not primarily oriented to further human happiness as much as confronting a sinful race with a Savior who is Christ the Lord.

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"MISSION"  
(definition)

## Theological Education in Missionary Perspective

DAVID J. BOSCH

Concerned that missiology is being neglected as a theological discipline in academic circles, Professor Bosch here gives us a historical overview of missiology and proceeds to show how the missiological perspective is not only necessary but a vital complement to the other theological disciplines so that it deserves the full attention of Christian scholars.

### The Legacy of History

It is a commonplace that we are today experiencing a crisis in the church's understanding of mission. And it is ironic that this crisis is developing in a period when the word "mission" is being used more than ever before — albeit with many different meanings. We have reached a stage at which almost anybody using the concept mission has to explain how it is understood if serious confusion is to be avoided. In some evangelical circles we even detect a growing aversion for the word mission and a tendency to substitute evangelism or, even more popularly, evangelization. This has not solved the problem: evangelism and evangelization also are undergoing a similar broadening of meaning.

The gradual disappearance of missions or missiology from the curriculum of one theological institution after another further emphasizes this malaise. In some of the older European and American faculties of theology where in the early part of this century missiology appeared to be firmly entrenched, the chairs

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have been either abolished or converted into others for world Christianity, ecumenical studies, Third World theologies, world religions and the like. This development has been linked with the rapid decrease in the numbers of missionaries from the Roman Catholic church and World Council of Churches.

In evangelical churches and seminaries the situation appears radically different. Not only is the enrollment of missionary candidates climbing steadily, but the number of lectureships in missiology at evangelical seminaries shows a matching increase. Evangelicals would, however, be well advised to refrain from boasting or from using statistics to prove they are right and the others wrong. Since most evangelical missionary work is considerably younger than that of the Roman Catholic and so-called ecumenical churches, the evangelicals may face problems in the future similar to those of other churches, particularly as what they now call missions increasingly becomes interchurch relations. The tenure of missiology thus appears so precarious even in evangelical circles that it is doubtful whether a return to the classical understanding of mission and missiology will save the day, or whether such a return could be theologically justified.

It may clarify issues and lay bare the roots of the present crisis to recapitulate the history of the interaction between the church's missionary activity and missiology as a theological discipline. This is not merely an academic exercise, but rather an opportunity to confront the contemporary crisis. Crisis, as Kosuke Koyama reminds us, is the place where danger and promise come together, where they intersect (1980:4).

The study of mission as an academic discipline is of recent origin. The first incumbent of a chair in missiology, Charles Breckenridge, was appointed at Princeton Seminary in 1836. In Germany Karl Graul, founder of the Leipzig Missionary Society, was appointed to a newly established chair in missiology at Erlangen University in 1864, but his death shortly after his inaugural lecture prevented him from occupying this position. It was to be another 32 years before missiology gained permanency on the European continent with the appointment in 1896 of Gustav Warneck as professor at the University of Halle. Warneck, usually recognized as a progenitor of missiology as an academic discipline, deeply influenced Joseph Schmidlin who in 1910 was appointed to the first chair in

missiology at a Catholic theological faculty — the University of Münster. In the following decades missiology became an accepted discipline in many seminaries and universities, particularly in the USA. No less than 51 of the 71 chairs in missiology in existence in 1950 were in the States. Since then the number has increased even further, although some important ground has been lost to other subjects in several institutions and the trend is continuing. Even where missiology is still taught, uncertainty often prevails.

The contemporary crisis in mission is dramatized in titles such as the following: *Christian Missions and the Judgment of God* (David Paton); *The Unpopular Missionary* (Ralph Dodge); *The Ugly Missionary* (John Carden); *Missionary, Go Home!* (James Scherer); *Revolution in Missions* (W. C. Lamott); *Missions in a Time of Testing* (R. K. Orchard) and *Missions at the Crossroads* (T. S. Soltau) — all from the pens of Christian scholars since the '50s. The general mood of self-doubt reflected in these titles has been provoked by developments such as the attainment of independence by the former colonies of the West, the revival of non-Christian religions, the existence of "autonomous" churches in erstwhile "mission fields", the advance of secularism in the West which has in many ways turned the West into a mission field, and the fact that the Christian faith is losing ground in comparison with other creeds and ideologies so that Christianity is increasingly a minority religion.<sup>1</sup>

It would be misleading to argue that the contemporary crisis has been caused by these and similar developments. Rather it is something of a delayed symptom of a disease that has been endemic in Christian missions. I am far from suggesting that the entire missionary enterprise is to be lamented. After all I am by conviction a missionary. It has become popular in many quarters to disparage the entire Christian missionary enterprise. Stephen Neill comments,

To listen to missionary history as represented in some quarters, one would be inclined to conclude that missionaries have never done anything but make mistakes (1959:74).

But in affirming the church's missionary outreach we should not close our eyes to what has gone wrong. The Bible frequently forbids us to judge others; it says nothing to discourage us from examining ourselves and confessing our mistakes! We are called to repent; however, a call to repentance is not a call to abandon

important work but to do it in a different way. And here I want to examine two aspects of the modern Roman Catholic and Protestant missionary enterprise which appear to be the major factors responsible for the current malaise.

It is no accident that the beginnings of the modern missionary enterprise coincided with the beginning of the Western colonial expansion into the Americas, Africa and Asia. Both Protestants and Roman Catholics at first regarded mission as primarily, if not solely, the responsibility of the colonial powers. Pope Alexander VI divided the entire world beyond Europe between the kings of Spain and Portugal, transferring to them not only political rights in those regions but also the duty to Christianize the nations within their spheres of influence.

Protestant thinking of the period is epitomized in a statement released in 1652 by the Lutheran theological faculty in Wittenberg in which the missionary responsibility of the church was denied on biblical, historical and theological grounds. The missionary duty of colonial authorities was, however, endorsed with a reference to the judges and kings of Israel who were charged with the subjugation of the inhabitants of the territories they occupied (Schick 1943:46).<sup>2</sup> When missiology became an approved theological subject in Germany 250 years later, this attitude still was in evidence. In 1909 the Catholic theological faculty of the University of Münster was asked by the ministry of education "to pay attention to colonialism in their teaching". This first Roman Catholic chair in missiology in Germany was explicitly defined as being for the teaching of "missions in the German protectorates" (Rütti 1974:292).<sup>3</sup>

We may claim that all this lies irrevocably in the past and that our own mission agencies in any case never regarded mission in this light. The problem is, however, that the legacy of the close liaison between Christian missions and Western colonialism casts its shadow over all missionary endeavors that originate in the West. There is no escaping this. It is, moreover, seriously questionable whether we have escaped the impact of the colonial mentality. All too frequently the modifications in our missionary policies and practices are little more than superficial modernizations and adjustments. Our inveterate paternalism manifests itself in the debate on indigenization or contextualization. The tacit assumption appears to be that the Christian faith is already fully and properly indigenized in the

West. We have arrived and are now (impatiently?) waiting for the churches in the Third World to complete the process we ourselves have concluded long since. We fail to recognize that indigenization/contextualization can by definition never be completed, and that frequently the very structure of church and theology, as it has taken shape in the West, is the real stumbling block, both for ourselves and for the "younger" churches.

Another factor responsible for the present embarrassment in the field of mission is that the modern missionary enterprise was born and bred outside the church. The church — especially the Protestants — did not regard itself as called to mission. The Reformation definitions of the church were concerned with what happened inside the church: on preaching, the Sacraments and discipline. The church was a place where something was being done (passive voice), and not a people who did something. Stephen Neill says that the Reformation pronouncements in England on the church

call up a vision of a typical English village . . . where all are baptized Christians, compelled to live more or less Christian lives under the brooding eye of parson and squire. In such a context "evangelization" has hardly any meaning, since all are in some sense already Christian, and need no more than to be safeguarded against error in religion and viciousness in life (1968:75).

Consequently when the missionary flame was eventually kindled, it burned on the fringes of the institutional church, frequently meeting with passionate resistance from the official church.

The well-known multiplication of missionary societies had a disastrous influence on the subsequent development of the study of mission as an academic discipline. When missiology was eventually granted a place in theological institutions, this was the result of pressure from missionary societies, or (particularly in the United States) from students, or in some instances even from a government. On the whole neither the churches nor the theological schools themselves welcomed the intruder. Mission was an appendix to the church; missiology would be no more than that in the theological curriculum. Traditionally theology was subdivided into biblical, systematic, historical and practical disciplines and it was not clear how and where missiology should fit in.

The general tendency was to regard it as a subdivision of practical theology since it was supposed to be concerned with

practical application. This view is still propagated in some circles, particularly Roman Catholic. According to Karl Rahner, practical theology is "the theological, normative science regarding the self-realization of the church in all its dimensions" (Rütti 1974:293). One of these dimensions is mission. Whereas "ordinary" practical theology considers the internal upbuilding of the church in the West, missiology is concerned with the incipient church in the Third World, or with the "self-realization of the church" in new territories.

There were also some efforts to incorporate missiology into other theological disciplines such as church history or systematic theology. The underlying principle was the same in each case: missiology could not stand on its own; it had to earn legitimacy by being introduced into the theological curriculum as an appendix to an approved, classical discipline.

In spite of this, missiology was frequently assigned an independent place in the theological curriculum, usually for practical considerations rather than as a matter of principle. It was widely believed, remarks R. Pierce Beaver, "that by placing a professor of missions in a seminary the waning tide of missionary interest and zeal might be stemmed." The introduction of missiology therefore had "the purpose of indoctrinating future pastors and of recruiting and orienting missionary candidates" (1968).

Other theologians often regarded their missiological colleagues with aloofness, if not condescension, particularly since they frequently happened to be ex-missionaries who had worked in "Tahiti, Teheran or Timbuktu" (Sundkler 1968:114). They did not know how to cope with a department of foreign affairs in their institution. This lonely and at times precarious existence meant that often missiologists had to make do with a minimal theological basis for their subject. Moreover, since none of the other subjects made any meaningful reference to the missionary dimension of biblical, systematic, historical and practical theology, missiologists often became their own (sometimes whimsical) exegetes, systematic theologians and historians — developing an entire theological encyclopedia for the use of the missionary.<sup>4</sup>

By duplicating the entire field of theology, missiology confirmed its image as a dispensable addendum and thus further contributed to its own isolation and became a technique

rather than a theology of mission. It was a science of the missionary, for the missionary (Glazik 1968:459). Both Warneck and Schmidlin looked forward to the day when there would be sufficient material, knowledge and specialists to enable missiology to vindicate itself in the company of the other theological disciplines.

### **Redefining Church and Mission**

The solution lies neither in regarding missiology as a subdivision of one of the classical theological disciplines nor in its self-assertion as an autonomous subject. We need a third option — since jettisoning the entire concept of mission or relegating it to the annals of history must also be rejected with emphasis. The Western church is today embarrassed by its legacy of paternalism and arrogance. The resultant bad conscience inspires a tendency to substitute development aid, peace service or justice and reconciliation for mission. "India needs tractors, not tracts," we read in a church magazine. The church has to dissolve itself in the world and contribute only indirectly towards human betterment.

This approach seems to me utterly misguided. The proposal to convert missiology into comparative theology (Exeler 1978:199-211), ecumenical studies, Third World theology or world Christianity is equally unacceptable. In each of these cases something would be lost because these subjects are both narrower and broader than missiology. A further contrivance is to abandon the teaching of missiology as a separate subject and then to expect other theological disciplines to incorporate the missionary dimension into the entire field of theology. This integration strategy is advocated particularly in Britain. It sounds ideal, but close examination discloses, as O. G. Mykelbust has pointed out, two serious defects: on the whole the teachers of other theological disciplines are not themselves adequately aware of the missionary element implicit in all theology, nor do they have the knowledge needed to teach the subject (1961:330-340).

This brings us to a cul-de-sac: There are equally cogent objections to missiology being regarded as merely an element of all theological disciplines, or to its being substituted by another theological field, or to its being a branch of practical theology or some other facet of classical theology.

So what do we do? I believe we should begin by redefining the aim of mission, and with it, that of missiology. Roman Catholicism as well as Protestantism have traditionally emphasized one or both of two aims of mission: conversion — the salvation of souls — and the planting of the church.

In conversion the person is regarded from the perspective of the fall — eternally lost, needing to be found and saved. It is the aim of mission to lead sinners to a saving encounter with Jesus Christ. This understanding of conversion as the overriding aim of mission is still prevalent in evangelical circles. This holds for the church growth movement, for even when Donald McGavran et al propagate the planting and growth of churches, they do not conceive of the church as an instrument of salvation. Rather they see church growth in terms of an increasing number of individual conversions. People must become Christians so that they can help others become Christians, and so on. In Roman Catholicism conversion as the aim of mission has traditionally been championed by the Münster School.

The planting of the church as the aim of mission has been advocated in its most radical form by the Roman Catholic School of Louvain. Mission emanates from the church, it is carried out by the church for the church, and its aim is the church. The ecclesiology behind the Louvain School derives from Robert Cardinal Bellarmine, a leading figure in the Counter-Reformation. The church is defined in terms of its visible, institutional and juridical characteristics. It is above all an institution of salvation and an organizational entity, on an equal footing with the state, "just as visible and concrete as the Republic of Venice" (Bellarmine). The aim of mission is to plant this church as dispenser of salvation in a ever-increasing number of territories.

There is much validity in both these aims. Unless our mission work leads people to a saving encounter with the living Christ and unless those who have experienced this encounter are incorporated into a worshipping body, we have fallen lamentably short of our calling. But if these aims — even taken together — become the solitary goal of our mission, we fail in equal measure, for if they are isolated from the wider aim of mission, they suffer an essential deficiency.

The strong emphasis on conversion suggests that the overriding purpose of mission is to prepare people for the

hereafter. They are to be challenged to accept Christ so as to make sure of a passage to heaven. The saved in the biblical sense are reduced to making reservations for a place in heaven. The motive for accepting Christ is thus one's own redemption. Mission, as a consequence, fosters pious egocentrism.

Karl Barth has pointed out that the Christian's personal enjoyment of salvation nowhere becomes the theme of biblical conversion stories. To be sure, enjoying salvation is a truly biblical notion and not unimportant. However, the Bible refers to it as something almost incidental: people receive it, as it were, without expecting or seeking it. What makes one a Christian is not primarily one's personal experience of redemption, but one's ministry (1956:571ff).

Then the preoccupation with the planting of the church as the aim of mission does not fundamentally solve this problem of pious egocentricity. Individual self-centeredness simply becomes collective self-centeredness. The church becomes an end in itself. It collects and conserves people for heaven. It is a waiting room for the hereafter. As such it becomes an institute of self-preservation which invites people to come in out of the world. It does not itself go into the world except in evangelistic forays, during which people are snatched from mortal peril and dragged aboard a lifeboat. The church of the West is taken as a model, if not the blueprint, for all ages and cultures and attempts are made to implant it in the Third World, complete with dioceses, parishes, clerical offices, buildings, seminaries and all the panoply of self-maintenance and self-assertion. Mission is the road from the institutional church to the church that must be instituted. All reality is divided into "church" and "world", and mission involves the enlargement of the domain of the church at the expense of the world. More and more tracts of world have to be conquered, incorporated into the church and taken care of. Salvation is a treasure which the church can dispose at will, the gospel its self-evident possession. In the church there is light, outside only darkness.

There still exist, of course, groups of Christians who perceive reality in this way. On the whole, however, the revolutionary and secularistic world of the 20th century has destroyed the naive juxtaposition of church and world, of light and darkness, of "us" and "them". In the Roman Catholic Church, Vatican II initiated the break with traditional static ecclesiology. The conceptual



picture of the church as an institution was supplemented by two others: the church as the mystical Body of Christ and as God's pilgrim people in the world.<sup>5</sup> In the opening paragraph of the Dogmatic Constitution on the Church (*Lumen Gentium*) the church is primarily described not as a sociological entity but as the mystery of God's presence in the world, "in the nature of a Sacrament."

In Protestantism a comparable development has taken place and characteristic of this is Karl Barth's treatment of church in his *Church Dogmatics* Volume IV. Here he considers "The Holy Spirit and the Gathering of the Christian Community" — the institutional aspect and the being of the church; "The Holy Spirit and the Upbuilding of the Christian Community" — treating the church as the Body of Christ in a manner that resembles recent Roman Catholic theology; and "The Holy Spirit and the Sending of the Christian Community" — seeing the church as the pilgrim people of God in a manner analogous to the Roman Catholic vision of the church.

These three modes of existence of the church cannot be viewed in isolation from each other. The church's being, its upbuilding and its mission are inextricably woven together. Winston Crum describes the church as an ellipse with two foci:

In and around the first [it] acknowledges and enjoys the Source of [its] life and mission. This is an ingathering and recharging focus. Worship and prayer are emphasized here. From and through the other focus [the church] engages and challenges the world. This is a forth-going and self-spending focus. Service and evangelization are stressed. Ideally, Christians learn to function in both ways at once, as it were making the ellipse into a circle with both foci at the center (1973:288).

Karl Barth adopts essentially the same position:

As an apostolic church the church can never in any respect be an end in itself, but, following the existence of the apostles, it exists only as it exercises the ministry of a herald. . . . Its mission is not additional to its being. It is, as it is sent and active in its mission. It builds up itself for the sake of its mission and in relation to it (1956:724-725).<sup>6</sup>

This implies that the introversion of the church must cease, an introversion which manifests itself in devotion to conversion and church planting — to mission work in which converts and young churches are lifted out of the world into a religious province. In 1 Peter the church is characterized as "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (2:9,10).

This represents one pole of the ellipse. It exists, however, for the service of the second pole, "that you may proclaim the praises of him who called you out of darkness into his wonderful light."

Now the purpose of proclaiming those praises is more than the ingathering of those saved from the world. It includes a penetration into the world without loss of the church's selfhood. This was already the case in the Old Testament:

Whenever the people of Israel renewed their covenant with God, they recognized that they were renewing their obligation to the orphan, the widow, the weak, and the stranger (Mennonite Board of Missions 1978:5).

The treatment of the oppressed and underprivileged was the touchstone for the genuineness of the believers' covenant with God. The second pole of the ellipse measures the authenticity of the first.

We might ask whether our watchword is: "The world for the church" or "The church for the world"? The answer should be clear: The church exists for the sake of the world, not the world for the sake of the church. The Bible begins with the story of creation, not with that of the elect people of Israel as prefiguration of the church; it ends with the city of God which will be without a temple (Linz 1964:33). The community of believers is the salt of the earth, the light of the world, a leaven in society. What is striking about salt, light and leaven is that they surrender themselves without reservation, yet without ceasing to be what they are! The point at issue is therefore not the church's self-affirmation and self-maintenance but its character as servant. In the Lord's Prayer we are taught before anything else to pray away from ourselves — for the glorification of God's name, the coming of his kingdom, the manifestation of his will. Thus the church surrenders itself to God and the world as the "community of the dispersed" (Melancthon).

It is important to realize that this self-giving of the church is not a burden inflicted upon it, nor a new law laid on its back. As Lesslie Newbigin says,

We have regarded witness as a demand laid upon us instead of seeing it as a gift promised to us. We have made the missionary imperative into a law, a heavy burden laid upon the conscience of Christians, whereas the New Testament sees it as a gracious gift, as — if I may use the phrase — a spin-off from Pentecost. . . . There is absolutely nothing in the New Testament corresponding to the almost frantic appeals for missionary activity which have been common in Protestant missionary practice (1979:308).

Elsewhere Newbigin says, "The word 'You shall be my witnesses' is not a command to be obeyed but a promise to be trusted" (1978:9). This is demonstrated by Paul who introduces himself to the church in Rome as somebody who, through Christ, has "received the privilege of a commission in his name to lead to faith and obedience [people] in all nations" (Rm 1:5).

This kind of ecclesiology has far-reaching implications for our view of mission — which is more than an activity aimed at conversion and church planting. "Mission simply and only means being sent to witness to the love of God in the crucified and risen Lord Jesus Christ" (Margull 1960:979). In the words of Vatican II,

Missionary activity is nothing else, and nothing less, than the manifestation of God's plan, its epiphany and realization in the world and in history (*3/Ad Gentes 9*).

Mission is epiphany, God's arrival on the scene: "All authority in heaven and on earth has been given to me. Therefore go . . ." (Mt 28:18,19). In the church's mission the Lord of the entire world reveals himself.

In redefining the aim of mission we must recognize that mission is not only concerned with "religious" activities, just as the New Testament church was not an introverted religious community. If it had been it would probably have been referred to as a *thiasos*, as were the mystery religions.<sup>7</sup> *Ekklesia*, church, is basically a civil concept. The church is simultaneously a sociological and a theological reality, both distinguished from and involved in society. Had this not been so and the small group around Jesus been a *thiasos*, the early Christian confession *Iesous Kyrios*, Jesus is Lord!, would not have placed the Christians on a collision course with the Roman government. Had they been members of a *thiasos* they would at most have said, "Christ is Redeemer." His lordship, however, included the reclamation of his world from the ravages of Satan. The Christian faith (contrary to what the common use of the expression, practising Christians, seems to suggest) does not manifest itself only in religious exercise.

When mission is understood in this fuller sense as the admittedly imperfect manifestation of the kingdom of God, it becomes impossible to forecast the outcome in any detail. When the gospel is proclaimed, a process is set in motion which cannot be expected to run on well-worn tracks. Ivan Illich says,

Mission is the growth of the One Church but also the growth of the humanly ever new church. Mission is the social flowering of the Word into an ever changing present. [We have to do here with] the Word of God as the church in [its] becoming; the Word as the church in [its] borderline situations; the church as a surprise and puzzle; . . . the church when [its] historical appearance is so new that [it] has to strain [itself] to recognize [its] past in the mirror of the present; the church where [it] is pregnant of new revelations for a people in which [it] dawns (1974:5,6).

Mission, to borrow Illich's metaphor, is not the mother of what is to come, but the midwife — facilitating the birth of something not of its own making, nor created in its own image. It would be utterly foolish for any midwife to expect the newborn infant to bear the stamp of her own features!

### Dimension and Intention

Hans-Werner Gensichen has added to the discussion the concepts, dimension and intention (1971:80-95). The church's entire nature, he asserts, is characterized by a missionary dimension. However, not everything the church is and does is explicitly or intentionally missionary. The church is always missionary but not always missionizing. It is important to maintain a dynamic and creative tension between dimension and intention.

The missionary dimension is primary. Unless the church is "missionary by its very nature" (*Ad Gentes 2*), it would be preposterous to engage in a missionary encounter with the world. Gensichen lists five criteria for a missionary church: 1) outsiders are welcome there and made to feel at home; 2) it is not merely an object of pastoral care with the pastor enjoying the monopoly; 3) its members are equipped for involvement in society and are, in fact, actively involved in it; 4) it is structurally supple, able to meet new needs and challenges; and 5) it does not defend the privileges of a select group.

The problem is that all too often the church lacks this vital missionary dimension and yet becomes involved in a missionary enterprise. Such a church erects a colossal missionary machine without being in itself missionary. The result is all manner of aberrations: the church imparts its own ghetto mentality to the people it "reaches". It engages, not in mission, but in propaganda, reproducing carbon copies of itself.

On the other hand when the church is missionary by its very nature, when it is in yet not of the world, when the new

fellowship in the church so astonishes outsiders that they refer to Christians as people "who turn the world upside down" (Ac 17:6), when the church is living on the borderline between the "already" and the "not yet", as the "firstfruits of the Spirit", and the "pledge of what is to come" (Jm 1:18; 2 Co 1:22, 5:5; Ep 1:14) — that church is divinely equipped to be God's agent in his encounter with the world.

### Mission in Theological Education

Thus we come to the teaching of missiology within the framework of a theological institution. A major problem is that the present division of theological subjects was canonized in a period when the church in Europe was completely introverted. When the right to exist was grudgingly conceded to missiology, a solution was attempted in either assigning to missiology a completely separate sphere, making it a component of one of the "classical" disciplines, or hoping the other disciplines would embroider their own courses slightly by including some threads of mission. None of these attempts proved satisfactory.

It seems to me that we need a combination of these three solutions. And the key is to be found in Gensichen's distinction between dimension and intention. A comparable, though not identical, distinction is that between God's *mission* and the churches' *missions*. Mission is the action of God in which the church shares and which belongs to the essential nature and character of the church. The church is the church only as it is sent into the world (Barth). This constitutes part of its essence. Missions are particular forms of this essential participation in God's mission, related to specific times, places or needs. They are identifiable activities of the church — activities which flow from its missionary nature. In our missiological teaching both these aspects should receive attention.

In the dimensional aspect of mission, missiology should provoke theology as a whole to discover anew that mission is not simply a more or less neglected department of the church's life which only enters the picture when a specialist from outside appears on the scene or when a collection is taken. Missiology is not simply yet another subject but a dimension of theology as a whole, an indispensable dimension which must preserve the church from parochialism and provincialism. It constitutes a

"test of faith" (Visser 't Hooft 1964:21-28) for church and theology.

This implies that missiology has in the first place a critical function and operates as a leaven in theology — sometimes as a gadfly. It causes unrest, a rustling among the dry bones, articulating mission as the conscience of the church, for it always questions, uncovers, digs down, prods and irritates. It scrutinizes the church and proclaims it guilty. No group of people can ever hug God's mission to themselves or boast of having accomplished it. It is dynamite, and unless we handle it in the proper manner, it will explode in our faces (Bosch 1972:5-15).

### Systematic Theology

From this perspective missiology put its questions to systematic theology among other disciplines. If systematic theology is the comprehensive and systematic study of the Christian faith, how can it possibly occur that it is frequently done in splendid isolation from the world outside the church, particularly the non-Christian world?<sup>8</sup> How can so much of systematic theology remain blind and deaf to the fact that the total situation of the Christian church in the West and elsewhere is today a missionary one? The theologian must not forget that the early Christian mission was the progenitor of theology; that the church was by circumstances forced to theologize; that theology, biblically understood, has no reason to exist other than to critically accompany the church in its mission to the world; that theology, in the words of Martin Kähler, is a

companion of the Christian mission, . . . not a luxury of the world-dominating church [but] . . . rather, a product of the emergency situation within the church militant, in other words, the church that is, above all, engaged in mission (1971:189).

Since this is so, what conceivable justification can there be for the fact that in the ensuing centuries systematic theology generally viewed philosophy (increasingly, moreover, a Christianized philosophy) alone as partner in discussion and proceeded to ignore the entire extra-Christian reality? Is not the inveterate myopia and introversion of much Western theology, together with its (at least implicit) claim to universality, attributable to this omission? It is undeniable that the teaching of

systematic theology and the published works in this field almost completely lacked this dimension of involvement in the world until two decades ago. It is by the same token a cause for deep gratitude that this has increasingly changed since the 1960s and that even Western theologians are beginning to take note of what theologians of the Third World say. And yet, there are still instances of systematic theology being taught without any reference to Liberation Theology and other Third World theologies.

### Church History

Missiology also addresses questions to church history. It is, I fear, undeniable that church history has traditionally concerned itself only with the domestic aspect of the history of the church, concentrating on matters of interest to the church as institution, or with an account of particular historians' denominations isolated from and frequently in opposition to that of other denominations. The entire issue was aggravated by detaching the history of missions from the history of the church and then, with a sigh of relief, assigning the teaching of the former to the missiologist — who once more proceeded to make matters worse by presenting it merely as the history of the extension of the institutional church!

We have to ask in all sincerity whether the study of the history of the church ought not to be completely redesigned. The introduction of the missionary dimension into church history could open new perspectives on such neglected issues as the question of the failure of the early church to win the Jewish people to Christ; the attitude to "heretics" in the church after Constantine, particularly to those outside the Roman Empire such as the Nestorians and Monophysites; the disappearance almost without trace during the 7th century of the church in once highly Christianized North Africa, Arabia and the Near East, and the ensuing virtual immunization of Islam against the gospel; and the official attitude of the church to the enslavement of non-Christians, the subjugation and exploitation of other races and the attendant phenomenon of conversion by coercion. In my *Witness to the World* I have made a limited attempt at viewing the history of the Christian church from a missionary perspective, asking how Christians in specific periods or traditions understood their relationship to — and involvement

in — the non-Christian world (1980:86-195). This line of enquiry should be pursued in a much more sustained and thoroughgoing manner.<sup>9</sup>

### Practical Theology

The discipline of practical theology all too frequently does not exceed domesticated reflections on the self-realization of the institutional church in its preaching, liturgy, teaching ministry, pastorate and diaconal work. In the seminaries of the younger churches the same pattern prevails — after all, these aspects of being the church must be reproduced "overseas". Thus "at home" practical theology concerns itself with the activities of the existing church and "out there" with the activities of the incipient church. The introversion of the church in the West is by this means transmitted to the younger churches. Missiology may indeed help practical theology learn anew what it means to be the church of Jesus Christ in the wide world. In this way even the church in the West may learn again how to become indigenous and yet remain a stranger in the world!

### Biblical Theology

Similarly missiology could enter into dialogue with biblical theology, drawing attention to the fact that throughout the Old Testament Israel's treatment of the poor, the orphan, the widow and the stranger was the touchstone of the genuineness of its faith and that it is above all here that the Old Testament reveals itself as a missionary document. In like manner the New Testament, proclaiming the message of God's unconditional acceptance of sinners as dramatized in the life and ministry of Jesus, is essentially a missionary document.

If this is correct, how can the biblical theologian possibly treat the Old and New Testaments as containing no more than the deposit of faith of a historical religious community, or do the opposite and interpret Scripture's pronouncements, traditions and emphases in a way that merely legitimizes the religious conduct and self-understanding of one particular group?

### Ecumenics

Missiology is probably more closely related to ecumenics than to any other theological subject, yet the two are not identical. Here missiology has the task of alerting ecumenics to the danger

of a false striving after unity. The unity of the church can be conceived in such churchly, institutional and organizational terms that the missionary dimension is lost. Church union in itself cannot be the purpose of the ecumenical enterprise. What is at stake is not the sum total of united churches. Jesus' prayer for unity among Christians was "that the world may believe" (Jn 17:21). The missionary and ecumenical aspects are therefore in no circumstances to be separated. If we neglect one, we lose the other as well. There is no true mission that does not suffer on account of the "scandal of our division" (Visser 't Hooft). The missionary movement presupposes the movement towards unity; the movement towards unity presupposes the missionary movement (Linz 1964:40-41).

### Conclusion

It goes without saying that missiology addresses other disciplines not from a pedestal of the righteous but as fellow sinners and fellow blunderers. Missiology has sometimes been referred to as *ancilla theologiae*, and this title aptly describes its helper character and role. As James Scherer puts it:

Its presence among other disciplines will be dialogical and attentive, provocative and responsive. . . . It should strive to be the most charismatic of all disciplines, at once confident of its own validity and urgency, but flexible and humble enough to learn from all (1971:151).

Helmut Adamek stresses the fact that missiologists should be expected to sacrifice their names so that they will normally appear in prospectus as "in collaboration with . . ." (1969:109-110).<sup>10</sup> The missiologist therefore does not attempt to convert all theology into missiology — that would be a new kind of imperialism — but views the subject as complementary. Missiology is after all dependent on the other subjects. In almost every sentence it refers back to exegesis, systematic theology, church history and practical theology. In this way missiology becomes a synoptic discipline in the theological curriculum and a catalyst. But precisely in order to be a true catalyst it has to maintain a relative independence.

Missiology is, however, not only concerned with mission but also with missions, not only with the missionary dimension but also with the missionary intention. It therefore has to accept as its theme the practical implications of the church's crossing of frontiers. As the study of applied theology it has to concretize the

missionary dimension with reference to the situation of the church in specific localities today. If it refrains from doing this, missionaries have every reason to complain that they have found the study of missiology virtually irrelevant.

The particular areas to which missiology ought to pay attention should include the whole wide field of cross-cultural communication, the evaluation of non-Christian religions and ideologies, the approach to Western post-Christian secular humanity, the contextualization of the gospel in those lands and cultures which it has only recently reached, the theological response of the younger churches to the gospel and the relationship between older and younger churches. Here missiology is indeed "the study of the church as surprise" (Illich 1974:7).

Part of the surprise is that these aspects of the missiological study also yield dividends for the church in the West. Time and again pastors who labor in a Western context testify that the study of missiology has been immensely helpful, particularly with respect to cross-cultural communication and the relationship of the gospel to other faiths. This study somehow becomes to them the discovery of the other in themselves and of themselves in the other. They detect affinities between their own situation and that of the Third World of which they had never dreamed. They not only understand the situation of the other more clearly but also gain new perspectives on their own.

By treating missionary dimension and intention as complementary, yet independent themes, missiology becomes an indispensable ingredient of the theological curriculum. Yet there remains one thing it cannot do: the church cannot expect missiology to yield results which, according to its very nature and being, it cannot produce. It is not the task of missiology to arouse and stimulate missionary fervor in the church. True, it does serve the church and can also help it attain greater clarity regarding missionary aims and motives. It may cite the church's own history as an example; it may help those engaged in mission compare strategies and methods; it may act as corrective to their whims and biases; but it remains outside its province to motivate and activate the church to mission. In other words it is not theology but the Lord of the church who grants the church faith, vision, fervor and perseverance. Theology cannot make available to the church weapons and instruments which would

render the believer's trust in God dispensable or the church's activities less hazardous. Theology may and indeed must challenge the conscience of the church, but it may never be used as substitute for any deeds and decisions of faith. "Commitment is always prior to theology. . . . The vision was caught, not taught" (Scherer 1971:149).

#### Notes

1. Whereas 36 percent of the world's population was regarded as Christian at the beginning of this century, some suggest this will drop to no more than 16 percent by the end of the century.

2. The conversion of pagans, so it was said, had to be undertaken *jure belli* (on the basis of martial law).

3. J. Schmidlin, the first incumbent of the chair in Munster, subsequently wrote a book with almost exactly that title: *Die katholischen Missionen in den deutschen Schutzgebieten* (1913).

4. This, in itself, was not unique. Karl Barth complained that he was forced to do his own exegesis as most biblical scholars did not go beyond the historical and philological parameters of the biblical text.

5. Unfortunately the Council documents did not succeed in binding these three dimensions into an organic unity. The three approaches competed with one another, so the documents are, at best, a compromise which in fact favors the old, institutional understanding of the church, particularly in *Ad Gentes* (The Decree on the Church's Missionary Activity), despite the rhetoric which creates the impression that the people-of-God dimension is dominant.

6. The last sentence quoted is clearer in the German original: "Ihre Sendung ist kein zweites neben ihrem Sein, sondern sie ist, indem sie gesendet und Kraft ihrer Sendung tätig ist. Um ihrer Sendung willen und im Blick auf sie erbaut sie sich" (*Kirchliche Dogmatik* IV/1, p. 809).

7. Several non-Christian authors did indeed refer to the church as *thiasos*. Celsus called the disciples of Jesus *thiasotai* — worshippers of a cultic hero.

8. For an example of this, see Bengt Sundkler (1968:114-115).

9. To be applauded is the new series of volumes in German, *Kirchengeschichte als Missionsgeschichte*, edited by H. Frohnes, H.-W. Gensichen and G. Kretschmar, and published by Chr. Kaiser Verlag in Munich. Volume II in particular is an outstanding example of the way in which church history can be studied as the history of missions.

10. Adamek gives a whole series of suggestions of such practical collaboration with workers in other theological subjects.

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## The Flaw of the Excluded Middle

PAUL G. HIEBERT



Western world view has a blind spot that makes it difficult for many Western missionaries to understand, let alone answer, problems related to spirits, ancestors and astrology. Dr. Hiebert here brings us a reevaluation of these problems from a Biblical perspective which challenges some of the assumptions of Western theology and opens the door for a more holistic, relational and relevant theology of mission.

“**J**OHN'S DISCIPLES asked, 'Are you he that should come, or do we look for another?' ” (Lk 7:20). Jesus answered not with logical proofs, but by a demonstration of power in the curing of the sick and casting out of evil spirits. So much is clear. Yet when I read the passage as a missionary in India, and sought to apply it to missions in our day, I had a sense of uneasiness. As a Westerner, I was used to presenting Christ on the basis of rational arguments, not by evidences of his power in the lives of people who were sick, possessed and destitute. In particular, the confrontation with spirits that appeared so natural a part of Christ's ministry belonged in my mind to a separate world of the miraculous — far from ordinary everyday experience.

The same uneasiness came to me early in my ministry in India. One day, while teaching in the Bible school in Shamshabad, I saw

Born and raised in India, Paul G. Hiebert, returned to his homeland as a Mennonite Brethren missionary for six years and then later under the Fulbright exchange as a professor of anthropology in the University of Osmania, Andhra Pradesh. A graduate of the Mennonite Brethren Seminary, Fresno, CA, he did his PhD at the University of Minnesota. Before coming to be Professor of Anthropology and South Asian Studies at Fuller School of World Mission, Pasadena, he was an associate professor at the University of Washington, Seattle.





Can Robertson do it in 1988? His chances are not the best, primarily because he is not alone in trying to identify himself with traditional values. Jack Kemp, George Bush, and possibly Robert Dole and Paul Laxalt, will try to outdo him in preaching the conservative religious gospel. In addition, Robertson has a longer "wacko factor" to overcome than did any of his predecessors.

But in the march through state caucuses and primaries, Robertson could score heavily in the South, and he will certainly do well in conservative Republican counties in the Midwest. He would seem certain to pick up about 350 delegates. Whether he moves beyond that total to the 1,500-plus he would need for the nomination will depend on how well he overcomes the "wacko factor," and whether his Republican opponents can convince voters that they will do a better job of protecting values and the American dollar than the man John McLaughlin calls "Preacher Pat."

James M. Wall.

## Evangelicals Reconsider the Meaning of Missions

*Wheaton, Illinois.*

ONE OF THE FRUITS of the evangelical resurgence in the past generation has been the emergence among evangelicals of a self-critical spirit, which has stimulated a renaissance of evangelical scholarship. This renaissance has been especially evident in the field of American church history, where some of the top scholars are evangelicals: George Marsden, Mark Noll, Nathan Hatch and Grant Wacker. These historians—who have been affiliated with the Institute for the Study of American Evangelicals, based at the Billy Graham Center at Wheaton College—have been reminding other evangelicals that their faith has a diverse and complicated history, and did not spring full-blown from the pages of the New Testament.

This critical appropriation of the evangelical past took yet another step last month when the ISAE sponsored a conference on the history of evangelical missions since 1886. It was the first time that the institute had directly addressed missions, which is clearly central to evangelical identity. Though the focus of the conference was historical, the evaluations of the past inevitably reflected the present ferment within the evangelical world. The fact that secular historians were among the invited speakers was in itself a vivid sign of a new willingness to engage in critical discussion.

In the opening session, Wacker, who teaches at the University of North Carolina, powerfully launched the process of self-scrutiny by offering what he termed a "second opinion" on missions history. This turned out to be a sympathetic account (probably more sympathetic than one would hear at many liberal seminaries) of how

20th-century liberals reformulated missions theory in light of their new understandings of revelation and conversion, and their increasing effort to respect the integrity of other cultures and religions. Liberal theology—open, among other things, to the findings of social science and to the idea of general revelation—had encouraged liberal missions theorists to be more attentive to the relations between religion and culture.

In contrast, Wacker continued, evangelicals—who were convinced of the "ultimate worthlessness" of other religions—displayed a "perennial unwillingness to undertake disciplined study of the origins, beliefs, rituals and, above all, the social and cultural functions that all religions perform." As a result, evangelicalism had failed to produce a first-rate scholar of the history of religions—which should be regarded, Wacker suggested, as a signal failure of the tradition. Evangelicals have proved they can rub shoulders with the best in many disciplines, he claimed, but have yet to show that they can engage in rigorous and empathetic study of other religions.

Wacker's address was not so remarkable for the contrast he drew as it was for its implications in the Wheaton context. Wacker was implicitly challenging evangelicals to begin confronting those thorny questions that liberals began tackling a century ago: In what sense is the Christian gospel *exclusively* true? What is the relation of Christian truth to other truths? And how does one proclaim the gospel knowing that that proclamation is inevitably shaped by the culture it comes from?

It must be said that no one in the audience rushed forward to shoulder the burden of liberal theology. And it may be that Wacker—employed at a secular institution—can articulate concerns that other evangelicals are not free to express, at least not in public. Nevertheless, one suspects that, in the glacial manner of theological change, Wacker's challenge helped to nudge some new theological concerns onto the evangelical agenda.

IF EVANGELICALS are not yet ready to learn missions theory from liberals, they have been learning—and changing—as a result of discussions among themselves. Most obviously, they have begun placing an increasing emphasis on the social dimension of mission. In tracing the history of evangelical missions over the past 40 years, Charles Van Engen, who teaches missiology at Western Theological Seminary in Holland, Michigan, argued that in the 1940s and '50s, evangelicals—reacting largely to liberalism—focused exclusively on the question of saving individual souls. But by the '70s, evangelical missions statements began stressing the role of the church and its social and ethical witness. Van Engen cited as a representative of this trend the popular evangelical writer John Stott, who wrote following the 1974 Lausanne Conference on world evangelization: "I now see more clearly that not only the consequences of the [great] commission but the actual commission itself must be understood to include social as well as evangelistic responsibility."

Although this rising social consciousness of evangelical missions can be attributed in part to the general rise in social activism among North American evangelicals, Van Engen and a number of other conference speakers were quick to stress that the strongest influence in this regard has been evangelicals' encounter with their counterparts in the Third World. Evangelical foreign missions has cultivated a generation of church leaders in other lands who are now teaching North American evangelicals that missions includes serving the needy and seeking justice in the name of Christ.

These Third World leaders were themselves a forceful presence at the conference, reminding the participants that, in the words of Argentina's René Padilla, the

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### EDITORIAL CORRESPONDENCE

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"dominant missiology that has come out of the U.S. does not meet the needs of the church in Latin America." Third World theologians, the Baptist pastor said, are calling the church to a "kingdom" theology and wholistic evangelization.

This Third World critique highlighted one of the pervasive tensions within evangelical thinking about missions: whether to emphasize the church's *mission* or the mission of the *church*. The traditional evangelical view of missions has concentrated on statistical growth: so many people reached, so many converted, and so many new churches started. But a more comprehensive notion of missions—advanced especially by the Latin Americans—is concerned not only about how the church reaches others, but about the nature of the church's total witness in a particular social and political situation.

A number of exchanges at the conference revealed the intensity of this debate. Padilla, who is general secretary of the Latin America Theological Fraternity, was clearly uncomfortable when asked what missions specialists could learn from the phenomenal growth rate of Pentecostals in Latin America. That was a difficult question, he said simply, since Pentecostals tended to support oppressive political regimes. For Padilla, at any rate, the growth of Pentecostalism is not an unambiguous example of successful missions.

A similar tension was manifested later, following a series of presentations by Third World leaders on their churches' struggles to develop local leadership and an indigenous identity. Ralph Winter—director of the U.S. Center for World Mission and a longtime compiler of church-growth statistics—said that the presentations had led him to conclude that American evangelicals had "failed" in their mission: "We didn't teach people to be missionaries." Samuel Escobar, a Peruvian who teaches missiology at Eastern Baptist Theological Seminary, responded by saying that Third World churches were indeed doing missions, but not necessarily the kind that "shows up on a computer"—a clear allusion to Winter's approach to evaluating missions. "We are no less committed to evangelism," Escobar said afterward,

"because we see that there is also the necessity to ask the question: What does it mean to be the church?"

As this debate suggests, the diversity within the evangelical fold makes it difficult to define the shape of "evangelical" missions. Indeed, occasional questions were raised as to what constituted the parameters of evangelicalism. For example, Van Engen's use of Stott as evidence for the developing evangelical commitment to social action prompted Orlando Costas to observe that Stott is an Anglican, and therefore someone whom many evangelicals would term a "mainline" evangelical. The point is, said Costas, dean and professor of missions at Andover Newton Theological School, independent evangelicals don't have "a franchise on the term *evangelical*." Costas went on to suggest that much of the significant work being done in evangelical theology today is being done by mainline evangelicals.

It is not easy for any group to acknowledge its diversity, to examine its past, and to admit the ways it has changed. The fact that evangelicals are tentatively doing so is perhaps the best sign of an evangelicalism come of age. As Jean Stromberg of the World Council of Churches noted, "It's courageous for the evangelicals to be examining their own history," for any reinterpretation of the past has implications for the present. "Just seeing the development [of evangelical thought] traced," Stromberg said, "gives evangelicals room to move around."

The encounter of evangelical missions with Third World Christians, with social activists, and with the demands of modern scholarship is one of the most exciting dynamics in the church today. There are good reasons to follow this encounter closely—not because evangelicals might come out where liberals have (which is impossible anyway) but precisely because they will come out somewhere else. In the process, evangelicals may suggest some new resolutions to some old but enduring intellectual questions, as well as some new models of mission that can enrich our common faith.

David Heim.

### No Comment Department

~~AT THE Lutheran Church-Missouri Synod's 1986 convention being held this month in Indianapolis, the faculty of the LCMS's Concordia Seminary in Fort Wayne, Indiana, plans to present a resolution asking the assembly to declare that the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches are no longer genuine Lutheran churches, and that after the merger of the LCA, the ALC and the AELC in 1988 "the Lutheran Church-Missouri Synod and its officials and members will avoid any actions or relationships tending to lend credibility to the new body as a Lutheran church."~~

## APPENDIX 2

### JOSEPH TATE BAYLY IV

#### A Memorial Tribute

Joe Bayly died July 16 after undergoing heart surgery at the Mayo Clinic. A College Church member for many years, he will be greatly missed. We have been enriched by his life and ministry among us. Besides making significant professional contributions to Christian literature, Joe was actively involved in the church. He taught the Covenant class, was an elder, and ministered to single adults and widows. He also helped start Life Groups. He taught a Bible study at a nursing home and showed great interest in the handicapped and others who appreciated his special concern.

At a memorial service July 20, many of his friends and colleagues shared stories of how Joe touched their lives. The following reminiscences are excerpts from Jim Reapsome's remarks at that service.

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Joe took me under his wing when I was a young college student. He encouraged me, prayed with me, instructed me, laughed with me, and wept with me. That was Joe's hallmark, whoever he touched, in whatever circumstances, in whatever station in life.

Joe taught many people a shocking truth--that it was possible to be a

dedicated Christian and to have fun at the same time. Wherever he went, he had the uncanny knack of driving home a deadly serious point, and then easing the tension with a story.

Joe was a storyteller. In fact, one day when he was a third grader, the teacher left the room on an errand and asked Joe to tell stories while she was gone.

God's hand was on Joe at an early age to be a spokesman for Christ, whether written or verbal. Joe did street meetings in Brooklyn as a teenager. He identified with us when he said he used to walk around the block three or four times, working up the conviction to join the group.

But Joe never became a pompous pulpiteer or a literary prima donna. He spoke and wrote for the common person. He talked about down-to-earth, real life issues.

Because of his books, and his experiences suffering the loss of three sons--Joseph, Daniel, and John--he became a noted resource person for helping people to cope with death and dying. But Joe never became a martyr. He never implied, "Look at me. See how much I've suffered." I always

respected him for that. We were at his son Joe's funeral and the Baylys were at our son John's funeral. Sometimes, he used to say to me, "I wonder what they're doing today."

Joe's books, articles, lectures, and sermons carried the imprint of reality. He was in touch with real life and you knew it. As widely sought as he was, he avoided adulation--he detested it, actually. He was loved by the little people--children, the handicapped, the service people--because they knew he loved and respected them. Joe was never too busy to talk with you, to give you his undivided attention.

Joe loved books. Early on, the classic work, "The Imitation of Christ," by Thomas a Kempis made a lasting impact on his life.

Strange as it may seem, he did his writing seated in his favorite lounge chair in the family room at home, surrounded by his family. He did it longhand on a yellow legal pad. He rarely revised. But before he published "The Gospel Blimp," he did try it out on us. It was a truly memorable night. About 12 of us crammed into a roomette on the Denver Zephyr speeding back to Chicago. We had no idea he was thinking of publishing this hilarious satire of typical American evangelism, but he did, and it still speaks with power today.

Later on, David C. Cook Publishing Company shared Joe with the world. His life took on a new burst of enthusiasm and meaning. He was especially sought after by physicians' groups, missionaries, colleges, conferences, and churches. And yet he kept on writing. He kept in touch with people, especially his own family--four surviving children and three grandchildren, including Joseph Tate Bayly VI.

In a time when the fraternity of Christian leaders in the United States suffers the terrible scourge of divorce, Joe made sure that Mary Lou and the children came first. They knew Joe's love, his straight-arrow zeal for truth, his personal attention, his humor, and yes, even his spells of melancholy. Joe was first and foremost a family man, not a career man, not a professional. His greatest satisfaction came from knowing that his children were in Christ's kingdom, serving him.

Joe was blessed with all kinds of gifts and abilities. God used them to touch countless thousands of lives in many different ways. Today we want to join hands with the Bayly family in saying thanks to God for Joe. That's what they did, late in June. Knowing of the medical and physical uncertainties ahead, in the family circle they put their hands on Joe--a true Christian patriarch--and commended him to God for his blessing. They could rejoice even then in the goodness of God. - Jim Reapsome

# The Meaning of "Mission"

by Ralph D. Winter

*The future of the world hinges on what we make of this word "mission."* Yet at this moment *mission* is almost universally misunderstood—in both liberal and conservative circles.

About the only people who still think of *mission* as having to do with preaching the Gospel where Christ is not named—being a testimony to the very last tribe and nation and tongue on this earth—are the oft-confused people in the pew. In this matter their instincts outshine those of many eminent theologians and ecclesiastical statesmen.

Speaking personally, only recently has the awesome truth dawned upon me that practically everyone today—liberal or conservative, conciliar or independent—seems to agree that *Christian World Mission* refers to the redemptive activities of the church within the societies where the church is found. No longer does it point to the redemptive activity of the church within societies where the church is not found.

Thus, for example, only a small percentage of missionaries today, of whatever stripe, work within societies, peoples, cultures, where there is no church.

On the one hand, this is a reflection of the reality that there remains relatively little of that type of work to do. But the missionary movement originally sent missionaries out to places and peoples which had no indigenous Christian movement within their societies.

As the church was successfully planted in many parts of the world, however, since "missionaries" became involved in helping those churches reach their own people (an activity called *evangelism* in the sending lands), this follow-through activity slowly gained recognition as *mission* by nationals and missionaries

alike.

It was seriously proposed at the 1963 meeting of the World Council of Churches' Commission on World Mission and Evangelism that Christian workers going to other countries to work with established churches should more accurately be designated *fraternal workers* rather than *missionaries*.

Had this idea been adopted by everyone in 1963, it would have saved the meaning of *mission* for the initial task of founding the church within groups where it does not yet exist.

But no. It appears that somehow the idea of *going to serve at a great distance* had become a more important consideration than whether or not a unique, pioneer work of medicine, education, and church planting was being performed where a national church did not yet exist. Thus, few groups adopted the new terminology. (It might be observed that those that did adopt the new terminology had monumental problems explaining things to the people back home.)

By 1963, essentially, the work done by, with, for, or through the church *where it is* had become labeled "mission," the church itself was considered the primary instrument of mission, and the new phenomenon was the church *in mission*.

Meanwhile, however, a vague unease settled upon many people back home who were supporting missionary efforts. Despite the excitement of seeing the church arise in lands across the globe, there was something disturbing about the idea that missionaries no longer had to do "pioneer evangelism," nor even evangelism—since, obviously, national leaders can do that sort of thing better than foreigners.

Today 90 percent of all missionar-

(Cont'd., page 8)

About the only people who still think of *mission* as having to do with preaching the Gospel where Christ is not named are the oft-confused people in the pew. In this matter their instincts outshine those of many eminent theologians and ecclesiastical statesmen.

# The Meaning of "Mission"

(Continued from page 3)

by Ralph D. Winter

I have a new answer for all those nice people who react pessimistically to predictions about the fulfillment of the Great Commission.

ies are helping churches around the world in a whole range of technical and educational capacities.

The future of this kind of mission is indistinguishable from the mission of the church "back home" to its own society. Now there is no apparent need for a separate category of Christian workers called *missionaries*.

Part of the problem is sheer fear, fear that world problems are now too big to solve, fear that we really have no hope in missions. Otherwise, I ask myself, why do so many people react negatively to our optimism?

I have a new answer for all those nice people who react pessimistically to predictions about the fulfillment of the Great Commission. In the first place I tell them that I am not interested in making predictions of what will certainly happen but in discovering possibilities that certainly could happen.

But I am getting tired in any case of hearing how this or that prediction of the end of the world has come to naught, how this or that prediction about a date for the completion of the Great Commission has failed to materialize. My answer now is simple. I point out that there have probably been more "failed predictions" in the pessimistic direction than in the optimistic direction.

A good example is the case of all the dire predictions of total failure that emerged from scholars and churchmen alike when in the early '50s China summarily tossed out all missionaries. It would be close to hilarious today to read some of the "how-we-went-wrong-in-China" articles which were produced back then. Practically everyone either agreed with these articles or was silent. No one, absolutely no one, predicted anything positive like the awesome, unmatched growth of Christians in China that actually

occurred in the subsequent 37 years.

Another example of pessimism is the response of a German lay official in the World Council of Churches to an article by Dr. Donald McGavran in 1968. McGavran had the audacity to advocate an aggressive mission outreach to the ends of the earth. The professional economist and demographer at the WCC very kindly diagnosed McGavran's optimism as the product of an American success syndrome. He said,

*Towards the end of this century, Christians will comprise no more than 8 percent of the world's population, assuming that present demographic growth will not be arrested in some unforeseen manner. Even the best missionary strategy with a conventional approach to the field of church planting and church growth will have no material effect upon this prognosis.*

How did he get such an idea? Simple. He was thinking about the shrinking percentage of the Western Christian world in relation to the rapidly expanding global non-Christian populations. But Christianity is a faith, not a racial strain which must grow merely by biological reproduction. Faith spreads by a different mechanism—a contagion.

By now, we know that Christianity is growing to beat the band in many parts of the world outside of Europe, often five or ten times as fast as demographic growth rates. By now, we know far better than he that by the year 2000 the percentage of Christians in the world will be at least four, perhaps six, times higher than this man's projection of 8 percent.

With greater hope, the meaning of mission can once more refer to the expansion of Christianity into the non-Christian peoples of the world. ■

Outline: The Meaning of Mission, Joseph Comblin

I. Introduction

A. History

1. Theology of mission not spelled out
2. Church must form new understanding from Bible

B. Tensions

1. Administrative (inside)-- Christ (outside)
2. Relation between Christ and world
3. content of salvation and its historicity  
salvation, both individual and social, leads  
to a radical change in humanity.
4. starting point of theology
  1. divine revelation
  2. concept of mission, only way to know God

C. Mission of Christ

1. Mission is his whole life
2. sent/coming - revelation is outside human understanding

II. Gospel Mission

A. As mission or Movement

1. salvation comes from encounter with Christ
- \*2. sin is a structure within very texture of world
3. mission must remain flexible, church can immobilize it
4. can't rely on formulas, 1<sup>st</sup> obligation is to preach Gospel
5. Church extends beyond visible boundaries

B. As Obedience

1. constant submission to Spirit
2. Church can't be stronger than Master
3. Spirit speaks to us through others, sinners

C. As Salvation

1. salvation is to get to root of evil
2. we have to be authentic human beings, responsible for selves
3. to be saved must appeal to basic themes, freedom and love
4. must save from political structures as well as sin
5. salvation - act of confidence in God
6. models found in others besides apostles
7. must believe in doing good in life
8. Christ restored faith in destiny

D. As Service

1. Structures can't show love
2. look to selves for salvation through Spirit  
Jesus' mission - proclamation and exhortation
3. salvation is service outside, calling to indiv. inside
4. service is to bring all to shared level of humanity

E. As Strength in Weakness

1. complete weakness of Christ - defenseless
2. strength of word dissolves evil
3. missionaries can be tempted, like Christ, to be messiahs

*This I thought  
was the best section*

## F. As Witness

1. Christ spoke everywhere - publicly
- Witness - public event to overcome sinful structures
3. Capitalism - sinful social structure

## III. Historicity of the Gospel Mission

## A. Church and History

1. Integration - incorporating those evangelized
2. Adaptation - additions, progress
3. 2 most imp. elements to discover Christ, Gospel miss., Spir

## B. Signs of Times

1. indicates that new people can be won
2. supreme sign - Jesus

## IV. Features of Mission Historicity

## A. Successive Stages

1. in O.T. - circular, each time at higher plane

## B. Pedagogy and Liberation

1. teaching - in O.T., submission and obedience
2. through Christ - enter into faith freely--liberation

## C. Pauline

1. 3 types Pagans, Jews, Christians
2. Gospel is reconciliation.

I found Comblin's book taking an interesting perspective in approaching the backbone of mission. He is heavily influenced by Catholic tradition and is very conscious of mission on a social level. He continually brings up the theme of the sinfulness of many social institutions, and even indicates that the Church has the potential to stifle growth. "When Church becomes an integral part of some given culture or society, then it becomes the instrument of human beings rather than the instrument of God." (p. 35.). I was impressed by his emphasis on salvation only being passed on by individuals, and his observation of the apparent weakness and frailty that missionaries must use to be effective. Overall, even though his discussion of the history of mission was weak, his thinking was clear and certainly reflected some of the pressing missionary problems he has faced in Brazil.

*Good analysis.  
Watch your spelling.*



II. Mission in the N.T.

16ed Verkuyl, d. 11, pp. 81-111  
 Verkuyl, ch. 6, pp. 163-184

So we must turn to the New Testament for clearer light on mission.  
 But the connection is very close. <sup>As the OT looks forward to the New, the New looks back to the Old.</sup> The Suffering servant of Isaiah is the crucified Lord, as ~~but~~ <sup>the</sup> the New Testament writers so clearly declare (Matt. 8:17; Rom. 10:16). <sup>In the story of Philip, the mission of Africa begins with the Book of Isaiah. (Acts 8:20-35. He used Isa. of Jesus)</sup> And Paul, as Verkuyl says, "the Apostle to the heathen Gentiles" <sup>Paul</sup> <sup>has</sup> <sup>his</sup> <sup>call</sup> <sup>from</sup> <sup>God</sup> <sup>to</sup> <sup>engage</sup> <sup>in</sup> <sup>unfolding</sup> <sup>mission</sup> <sup>in</sup> <sup>these</sup> <sup>very</sup> <sup>Servant</sup> <sup>Songs</sup>... (p. 94, citing Acts 13:47). "For so the Lord has commanded us, saying 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" (Quoting Isa. 49:6).

But first we must clear up a language problem. Mission, we saw, comes from the Latin *mittere* - the missionary is one who is sent - that's the basic meaning. But that word is not in the NT, for the NT is Greek. The Greek equivalent of *mittere*, to send, is ἀποστέλλω, which means the same thing, but from which another word is derived "apostle", not "missionary". And in the NT usage, not all missionaries are apostles. But <sup>all</sup> <sup>apostles</sup>, if not <sup>explicitly</sup> <sup>in</sup> <sup>the</sup> <sup>NT</sup>, at least <sup>implicitly</sup> <sup>are</sup> <sup>all</sup> <sup>missionaries</sup> - and in <sup>the</sup> <sup>earliest</sup> <sup>traditions</sup> <sup>inside</sup> <sup>the</sup> <sup>NT</sup> they all are definitely missionaries, even in the later classical sense.

Let's follow the word in the New Testament, where "apostle" is used more than 80 times: -

- ① Christ is called "apostle" (Heb. 3:1). The word missionary can also be applied to Him. He was the chief apostle, the first missionary, the "sent one". God so loved the world that he sent... <sup>In 20:21 "As the father has sent me, so..."</sup>
- ② Jesus called and commissioned an inner circle of 12 disciples whom He called "apostles", the "sent ones". The apostles were Christ's missionaries: "As the father has





A MONTHLY LETTER ON EVANGELISM

MONATLICHER INFORMATIONSBRIEF ÜBER EVANGELISATION

LETTRE MENSUELLE SUR L'ÉVANGÉLISATION

每月宣教音信

Nr. 6/7, June/July 1989

Dear Friends,

I have just come back from San Antonio, Texas, with the WCC Conference on World Mission and Evangelism. This once-every-eight-year event sees itself as part of the series of historic missionary conferences dating back to Edinburgh 1910. Composed of delegates from member churches, council of churches, mission boards and missionary societies, and practitioners on the grassroots, the conference provides some clear indications of where the ecumenical movement is at in its missionary thinking and commitment today.

With this letter, I propose to offer an initial and focused report on San Antonio. Initial, because a comprehensive report will be issued officially in book form later on. It will contain full documentation. Focused, because I will not attempt to describe every aspect of the conference; instead, I will attempt an answer to the questions: What is the message of San Antonio? What major contributions do we see San Antonio making to the ecumenical movement? I am aware of course that mine cannot be the only available answer.

Overall, praying the prayer which is the San Antonio theme "Your Will be Done: Mission in Christ Way", the conference has come to the conviction that Christians are called by God to proclaim the good news, to act with those who struggle for justice and dignity, to treasure the earth, and to seek renewal of missionary efforts and structures. Theologically I believe it is in the first part - that we are called by God to proclaim the good news - that the San Antonio message and contribution can be located. This is what happened.

First, the statement Mission and Evangelism - an Ecumenical Affirmation was conscientiously supported and appropriated at San Antonio. The statement, approved by the WCC Central Committee in 1982, had not received as much expected attention as the statement on Baptist, Eucharist and Ministry at the Vancouver Assembly. This prompted skepticism as to how serious member churches are taking it. After San Antonio, I don't think there can be any doubt.

A San Antonio report entitled Mission in the name of the living God begins with this affirmation:

" At the very heart of the Church's vocation in the world is the proclamation of the Kingdom of God inaugurated in Jesus The Lord, crucified and risen (ME 6) and made present among us by the Holy Spirit.

WORLD COUNCIL OF CHURCHES · COMMISSION ON WORLD MISSION AND EVANGELISM  
OEKUMENISCHER RAT DER KIRCHEN · KOMMISSION FÜR WELTMISSION UND EVANGELISATION  
CONSEIL ŒCUMÉNIQUE DES ÉGLISES · COMMISSION DE MISSION ET D'ÉVANGÉLISATION

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Another entitled Witness in a secular society leads with this recognition and plea:

Everywhere the churches are in missionary situations. Even in countries where the churches have been active for centuries we see life organized today without reference to Christian values, a growth of secularism understood as the absence of any final meaning. The churches have lost vital contact with the workers, the youth and many others. The situation is so urgent that it demands priority attention of the ecumenical movement. (ME 37)

And, the important chapter on Witness among people of other living faiths bases itself on three sets of affirmations, in the order given:

True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others ... such an attitude springs from the assurance that God is the creator of the whole universe and that he has not let himself without a witness at any time or any place. The Spirit of God is constantly at work in ways that pass human understanding. (ME 41)

The proclamation of the gospel includes an invitation to recognize and accept in a personal decision the saving lordship of Christ. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ, receiving his forgiveness and making a personal acceptance of the call to discipleship and life of service. (ME 10)

Christians owe the message of God's salvation in Jesus Christ to every person and to every people ... The wonder of (Jesus's) ministry of love persuades Christians to testify to people of every religious and non-religious persuasion of this decisive presence of God in Christ. In him is our salvation ... In entering into a relationship of dialogue with others ... Christians seek to discern the unsearchable riches of God and the way he deals with humanity. (ME 41,42)

San Antonio is built on the missiology of Mission and Evangelism: an Ecumenical Affirmation. I urge you and your church to study it and to make it your own. CWME stands ready to facilitate. I'll be happy to send you a copy of this 25-page document on request, if you don't already have it.

Secondly, San Antonio is explicitly emphatic on evangelism, to an extent unmatched in major WCC meetings since the New Delhi Assembly in 1961. Herewith excerpts of the Section One report: Turning to the living God. On the present situation:

We have been made aware of a new and widespread interest in evangelism in communities linked with the ecumenical movement in the North as well as the South. The love of God for the world is the source for our missionary motivation and this love creates an urgency to share the Gospel invitingly in our time. We recognize however with deep regret that some of our missionary endeavours may be attributed to impure motivations - concerns about declining church membership, subtle political agendas, and the like. Christians desire to "confess the life and work of Jesus Christ as unique, decisive, and universally significant" (\*Tambaram II); we therefore invite our churches to subscribe to the CWME aim, as endorsed by the Nairobi Assembly of the WCC (1975) that the Christian community should be assisted to proclaim "the Gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved".

On communicating the gospel in Christ's way:

The faith evoked through the communication of the gospel needs nurture within the body of Christ. This nurture includes prayer, and the study of God's word in a language and cultural form which communicates without alienation and which facilitates the discernment of the contours of God's reign in all realms of life. We can and may never determine in advance the way the Gospel will come alive in the life, context, and culture of a community. We affirm true christian communication to be an act of worship, a praise of God through the shared word and action of persons-in-community, reflecting the life of the Holy Trinity. Christ's mission to the world manifests the outpouring of God's love through the Son and the Spirit. The ground of unity of the church, the body of Christ, is the love and the unity eternally manifested in the life of the Triune God. The church as God's chosen instrument for proclaiming the good news of the kingdom is meant to embody and communicate values of oneness, reconciliation, equality, justice, freedom, harmony, peace and love. In the image of the Trinity, we must hold together this witness of the worshipping and serving community united in love, with that of its evangelistic task of sending forth persons to proclaim the word to those who have not yet heard or realized its fulfilling and saving grace.

"The vicarious work of Christ demands the presence of vicarious people" (\*ME 25). We stand in awe in the awareness of the belief that God has committed to our faltering faith communities the message of his love and his reign. We witness to the humble power and servant lordship of the Crucified and Risen, seeking to be faithful to him who called us into discipleship and into the ministry of witnessing to the living God.

As we seek to communicate God's image to others, we realize that our own lives and stories, as well as non-discursive ways of communicating through hymnography or song, iconography or symbol, movement and silence, may be more effective personal and experiential ways of sharing the faith than some forms of mass media. The church is also challenged to proclaim the gospel today in new languages, in both written and oral forms, and in the idioms and the symbols of the cultures in which it is carried. Many millions have not heard the story of Jesus, even in cultures where historically the gospel was common knowledge.

If the Uppsala Assembly 1968 introduced the language of social involvement into the WCC, San Antonio has re-introduced a new-found language of evangelism, making itself heard in the context of today.

These tremendous affirmations have, however, to be viewed in light of the present moment in history. In some parts of the world people face a total system of death, of monstrous false gods, of exploitative economic systems, of violence, of the disintegration of the fundamental bonds of society, of the destruction of human life, of helplessness of persons in the face of impersonal forces. We are called to exercise our mission in this context of human struggle, and challenged to keep the earth alive and to promote human dignity, since the living God is both creator of heaven and earth and protector of the cause of the widow, the orphan, the poor, and the stranger. To respond to all this is part of our mission, just as inviting people to put their trust in God is part of that mission. The "material Gospel" and the "spiritual Gospel" have to be one, as was true of the ministry of Jesus (\*ME 33). Frequently the world's poor are also those who have not yet heard the good news of the Gospel; to withhold from them

justice as well as the good news of life in Christ is to commit a "double injustice" (\*ME 32). There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the message of God's coming reign (\*ME 33).

Thirdly, San Antonio faces conscientiously and boldly the crucial mission issue of witness among people of other living faiths, and comes up with an understanding that represents a big step in the corporate, ecumenical discussion of the subject. Speaking for myself, I am delighted and moved by the finding. I find it intelligent and helpful to christian involvement in mission and evangelism among our Hindu, Muslim, and Buddhist neighbours.

Probably, the most noteworthy San Antonio statements on the subject are as follows:

We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot set limits to the saving power of God. At times the debate about salvation focuses itself only on the fate of the individual's soul in the hereafter, whereas the will of God is life in its fullness even here and now. We therefore state: a) that our witness to others concerning salvation in Christ springs from the fact that we have encountered him as our Lord and Saviour and are hence urged to share this with others, and b) that in calling people to faith in Christ, we are not only offering personal salvation but also calling them to follow Jesus in the service of God's kingdom.

We have paid attention to the complex debate about the relationship between witness and dialogue. We recognize that both witness and dialogue presuppose two-way relationships. We affirm that witness does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it.

Dialogue has its own place and integrity and is neither opposed to nor incompatible with witness or proclamation. We do not water down our own commitment if we engage in dialogue; as a matter of fact, dialogue between people of different faiths is spurious, unless it proceeds from the acceptance and expression of faith commitment. Indeed, life with people of other faiths and ideologies is by its very nature an encounter of commitments (\*ME 45). In dialogue we are invited to listen, in openness, to the possibility that the God we know in Jesus Christ may encounter us also in the lives of our neighbours of other faiths. On the other hand, we also see that the mutual sharing with people of other faiths in the efforts for justice, peace and service to the environment engages us in dialogue - the dialogue of life. We wish to commend this in recognition that all humankind is responsible before God and the human family.

In affirming the dialogical nature of our witness, we are constrained by grace to affirm "that salvation is offered to the whole creation through Jesus Christ" (\*Tambaram II). "Our mission to witness to Jesus Christ can never be given up" (\*Melbourne 1980). We are well aware that these convictions and the ministry of witness stand in tension with what we have affirmed about God being present in and at work in people of other faiths; we appreciate this tension, and do not attempt to resolve it.

These statements add up to two conclusions. One, Christians must share our faith with our Hindu, Muslim and Buddhist neighbours and invite them to be disciples of Jesus Christ. Two, Christians should be open to the possibility of God's presence and work in people of other faiths.

This second conclusion is a departure from the position arrived at the Vancouver Assembly 1983. The Vancouver debate settled on the following text:

While affirming the uniqueness of the birth, life, death and resurrection of Jesus, to which we bear witness, we recognize God's creative work in the seeking for religious truth among people of other faiths. (emphasis mine.)

San Antonio openly recognizes the possibilities of God's work in people of other faiths. It recognizes the tension between this position and our commitment to evangelize. It does not attempt to resolve the tension. "We cannot point to any other way of salvation than Jesus Christ, at the same time we cannot set limits to the saving power of God."

With this, the conference commits itself to the following act of faithfulness, i.e. a commitment of the participants for a specific, accountable action.

- a) we commit ourselves and challenge our churches to cooperate in witnessing to the millions of people who have not yet had an opportunity to respond to the gospel;
- b) we affirm that witness does not preclude dialogue with people of other living faiths, but dialogue extends and deepens our witness;
- c) we commit ourselves and challenge our churches to engage in dialogue, wherever possible, with people of other faiths and to work together with them for justice, peace and the integrity of creation.

The above constitutes my answer to the question of San Antonio message to the churches and its contribution to the ecumenical movement. Time alone can tell if it is indeed so. Meanwhile, I am encouraged by the direction San Antonio is offering to the ecumenical movement.

The conference, as you know, is not simply another ecumenical gathering. San Antonio is a legally required event mandated by the CWME constitution drawn up in 1961 when the International Missionary Council became part of the WCC. The constitution provided for maintenance of a CWME constituency and periodic world conference which has the powers to oversee the finance and programme of CWME.

Since 1961, organisational developments within the WCC and traditional CWME constituencies have rendered such provisions obsolete. Of the traditional CWME constituencies, many autonomous missionary societies have become the mission boards of denominations, and national council of churches have developed into full grown ecumenical bodies with comprehensive agendas of their run. On the other hand since 1961, CWME has become more integrated into WCC's accountability system, such as commissions, units and Central Committee etc. Reality has outrun the "IMC" constitution of CWME.

At San Antonio, the constitutional anomaly was legally removed. CWME still retains its constituency. But the constituency will no longer exercise its powers through a periodic conference such as San Antonio, but through the regular structures of the WCC. For students in mission history, San Antonio marks the final step in the integration of the IMC with the WCC. At this point, it is significant to recall that in New Delhi in 1961 when the first step was taken, the Assembly pointedly noted, "integration must mean that

the WCC takes the missionary task into the very heart of its life, and also that the missionary agencies of the churches place their work in an ecumenical perspective and accept whatever new insights God may give." San Antonio brings the integration process to its logical conclusion. Has this strong hope of New Delhi been fulfilled? The findings of San Antonio are remarkably encouraging.

I should add too that it is not only the intellectual product of San Antonio that is encouraging. What has most encouraged me is the people and the way the statements I refer to were developed and arrived at. The conference urges upon us an explicit and powerful emphasis on evangelism, on the commitment to invite people who have not heard of the Good News and those who have not been moved by it, to be disciples of Jesus Christ. In San Antonio, this thrust was visibly led by delegates from Asia and Africa. Right in the first plenary, a Nigerian pastor and a bishop from Pakistan rose to put the classic concern "that all may believe" on the agenda. The conference was prepared for it. The first of the four sections entitled "Turning to the living God" provided the specific space and support for corporate discussion on the subject. Thereafter, in section gathering, in small groups, caucuses and in plenary, delegates from churches and mission boards, from Scotland to Uganda, men and women, brought their concern for and experience of the direct communication of the gospel to the forefront.

From the vantage point of staff, I believe something important happened in San Antonio. A psychological barrier has been broken through - the feeling that in WCC circles and meetings, one simply does not talk the language of evangelism, or that one does it only at the risk of confrontation, and that even if one does talk about it, one should so load it with qualifications, ("balance" is the ecumenical word), that it no longer soars. That barrier has been broken through. In San Antonio, Christians committed to evangelism at home were able to express that same commitment with no hangups and no apologies. I am not a psychologist. I do not propose to analyze how the barrier has come into being in the first place and kept there for so long. I simply rejoice it was broken in San Antonio. The openness that CWME deliberately created in the design of the conference, the working out of the ecumenical principle of participation, and the profoundly moving experience of daily worship must have something to do with such evangelical emancipation. Also the simple fact that nowadays there are more and more "ecumenical evangelicals", or "evangelical ecumenicals" in our member churches, both in the North Atlantic regions and in the Third World. And these people are making their voices heard. In San Antonio, this voice found harmony with the Orthodox voice, certainly in areas such as evangelism, witness in secular society and in inter-faith situations, but also over issues such as Palestine.

I hope and I believe the next WCC Assembly in Canberra 1991 will also witness the breaking of this psychological barrier. It is the only way by which the international ecumenical agenda can more fully reflect the agenda of the churches. And it is the only way towards a fuller ecumenical movement.

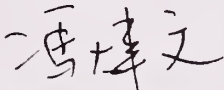
There are many more important things from San Antonio that I can dwell upon - the discussion on power, on structures to facilitate world mission. The decisions to encourage work on the missionary congregation in a secular culture, on youth evangelism and music, on the possibility of one world missionary conference (rather than two organized separately by WCC and Lausanne). On the role of Orthodox. On the delegation from China. Let me leave them to the next letter or to better minds. This is long enough. And I do want to make this only an initial and focused report.



Finally, let me share with you an image that San Antonio has indelibly carved in my mind. The words are "the Earth is the Lord's", the title for the third section of the conference. The picture is the brightly coloured globe which is the conference logo. The vigor comes from memory of many participants at San Antonio from across the world, each with a story to tell and to share. And the scripture comes from John 3/16-17. "For God so loved the world that he gave his one and only son that whoever believes in him shall not perish but have eternal life. For God did not send his son into the world to condemn the world, but to save the world through him".

So much for now. I seek your prayers for the people of China. I seek your continuous prayers for it is going to be long haul.

In Christ,



Raymond Fung



Group II-A: Devotion to a clearly stated and compelling mission is a source of unity. In documentary statements coming from various ecclesiastical streams there is a remarkable convergence toward a definition (description) of Christian mission. Ultimately, neither mission nor unity are the result of human programs but rather the gift of God. The Christian participates in mission to the extent that one is open to the work of God's Spirit. The TRIUNITY of God places before us the source, nature and function of mission. Mission has its origin in God; it comes to us as the gift of God's grace, God's gift of the Son, and its function is to reflect the glory of God by bringing together all things fragmented and divided. Its goal is to unite that which sin and division have separated.

Mission is concerned with the great mystery of God's purpose achieved in Christ Jesus (Eph. 1 - 3). Mission is concerned with human (personal) relationships which involved the disciples of Christ in imparting not only the Gospel of God's love and care, but also their very selves (I Thess. 2: 8) in sharing the task of building up a community of believers who through obedience of discipleship are instruments of God's mission and purpose. This community is a "CARAVAN people" - a pilgrim people sent on their task - by the Son as the Father had sent him (John 20: 21). They are on the way of the Son, guided (or driven) by the power of the Spirit.

The trinitarian basis of mission is the criterion by which our understandings of mission are judged. In various ways, varying groups, in various times, have taken particular aspects of mission and presented them as the totality of mission. Such understandings of mission lead to division and hinder our participation in God's mission. Often "mere human activities are substituted for the work of the Spirit." (Roland Allen) God calls to mission - not method. Mission is found not in the arrogance of method and talented gifts but in the giving of self which is to accompany the shared ministry of gifts as the pilgrim community walks the way of Christ. Too often the caravaning disciples stop their journey and build a house on the way of Christ (St. Columban), boxing in fixed patterns...

Mission becomes a factor of division when we neglect its origin, its nature, and its function. As humble disciples, we must await the empowering of the Spirit for mission...Mission is the response of the community to the Spirit of Christ who calls to mind all that Christ's life, teaching and example have given it. This is a call to continual conversion and obedience to God's plan to bring all things to their full glory (I Cor. 2: 8).

#### Group II-B

Christian mission is that part of the Triune God's outreach to all people which is carried out through the Church in covenant with God through Jesus Christ. In this context, Christian mission includes:

1. proclaiming Jesus Christ as Lord and Savior;
2. Affirming and participating in the work and witness of the Holy Spirit;
3. accepting our calling to transform the world;
4. discerning, as God enables us, the contexts of our obedience;
5. confronting the idolatries of the world with the gospel;
6. being alive to the hope of the kingdom;
7. establishing communities of worship and witness;
8. bearing the fruit of the Spirit in who we are and in what we do.

In all this, we respond to God's concern for the poor, the oppressed, the marginalized and those who do not know Jesus Christ as Lord and Savior.

## THESES ON THE CHURCH, MISSION AND UNITY

- Group III-A: 1. Unity in Action. There appears to be increased participation and cooperation among mission personnel and churches at the local level - although this is more true of older groups than of those more recently formed. Numerous illustrations of mission in unity were shared.
2. Context Is Important. Local conditions create different opportunities and constraints for cooperation in mission. We need to be sensitive to these. Religious, historical and political variables loom large.
3. Shift in Paradigm. We are in the midst of a tremendous change in the role of the church and the practice of mission. This affects everyone, is being led by persons from the 2/3ds world, and will eventually make our present categories of "evangelical", "ecumenical" and Roman Catholic obsolete as an adequate framework to describe the new mission context of the church.
4. Definition of Mission. All agreed on the critical importance of defining mission with a larger category than planting the church. While we did not refine a definition there was agreement that it must center on God's reign and his kingdom activity in relation to all of creation.
5. Multiplication of Organizations.

A. We note the proliferation of new, small groups many of which operate in other countries and cultures without taking account of the existing church;

B. While we appreciate and acknowledge the abilities of missionary pioneers, we need to challenge such persons and their associated organizations with the value of cooperating at the institutional level;

C. North Americans, especially "Anglos" with their cultural peculiarities of individualism and pragmatism, need to be sensitive to existing churches and to be informed by church history and ecclesiology. God's servants should act as God's servants, with humble hearts and willingness to accept supervision by others.

6. Relationship Networks. There appears to be a new development of relationship networking which crosses all kinds of structural boundaries (an aspect of the new emerging paradigm): short-term associations, free-floating structures, etc. Educators may be able to play a key role in initiating this.

7. Theology of Pluralism. We have been good at developing pluralistic theologies but have not adequately developed a theology for pluralism. Some guiding notions for such a theology: (a) celebrate diversity as God's design for life and as a gift to us; (b) participate more fully in diversity to experience more deeply the person and character of God; and (c) recognize the multicultural, multiform emerging church as a "sign" and "foretaste" of the kingdom which has come and will some day come to completion.

Group III-B: We acknowledge and affirm the various manifestations of unity in Christ in our world, and affirm the struggling and untidy efforts at unity, for these are the creative work of the Holy Spirit. We further affirm that:

- we as educators, administrators and ministers of the gospel are called to promote unity through our positions and institutions;
- in our human response to the prayer of our Lord (John 17) we seek conversion to unity, personally and on every level of the church;
- the goals motivating us to unity are: -
  - a) learning from each other of Jesus Christ, and walking in his way;
  - b) witnessing to the world;
  - c) seeing the urgent needs of the world with cooperation in the efficient use of resources;
  - d) worshipping together on special occasions;
  - e) participating in the reality of the unity we have in Christ.

## Spreading the Faith, and the Debate

By PETER STEINFELS

Some people are calling it the "stealth" encyclical — the long papal letter on missionary work that appeared last Tuesday with little advance notice and no English texts available in the United States.

In Rome, Vatican spokesmen said the document, "Redemptoris Missio," reflected fears that Catholicism was lagging behind Islam in expansion in Asia, Africa and the Middle East. But when American Catholic officials read the text, they found it aimed more at debates within Christian ranks about the whole point of missionary activity. And officials of Jewish groups sought reassurance that the letter did not signal a setback for Catholic-Jewish relations.

Pope John Paul II apparently wanted to counter any impression that the church's effort to spread the faith through missionary work might be eclipsed by its dialogue with other religions and its involvement in economic and political struggles. Earlier papal documents have dwelt on the economic and political struggles; what is special to "Redemptoris Missio" ("Mission of the Redeemer") is the Pope's concern with theological views that suggest Christianity has no special status as a means to salvation.

Scholars in comparative religions have been drawn to the idea that all world religions, even in their differences, are about equal in their potential for spiritual fulfillment. The idea has also gained adherents among academic Christian theologians, especially those deeply engaged in discussions with representatives of major faiths like Buddhism, Islam and Hinduism.

### Missionary as Hero

What effect these views have had on missionary work is an open question. Auxiliary Bishop William J. McCormack of New York, American director of the church's mission arm, the Society for the Propagation of the Faith, said missionaries in the field were "getting on with the job and not letting various theories interfere with their work." But he added: "These theories are greatly discussed. Intellectually, if they stay there long enough, they will have an impact."

Clearly, the Pope would like to restore a heroic image of missionaries, harking back to the days when their courage and ingenuity in far-off lands

made them a religious equivalent of Indiana Jones. That image has been weakened by the declining number of people joining the priesthood and religious orders, the mainstays of Catholic missionary work.

In addition, many Christians have recognized that in the past missionary efforts were linked to colonization or foreign domination. That awareness has increased self-consciousness about claims of Christianity's superiority to other world religions, especially when the Christian faith seemed to be losing ground in the missionaries' own homelands in Europe or the United States.

### 'Myth' of Uniqueness

William R. Burrows, managing editor of Orbis Books, the publishing house of the Maryknoll order of missionaries, speaks of a division between younger and older missionaries. Those under 55 years old are more likely to see validity in non-Christian religions as a simple matter of their experience, he said. But they struggle with "how to

## A papal letter renews questions about the point of missionary work.

square the circle" of fitting that experience into their older theology.

In 1988, Orbis Books published "The Myth of Christian Uniqueness," co-edited by John Hicks, a Protestant scholar, and Paul Knitter, a Catholic theologian. Mr. Knitter said Vatican officials had called his work inimical to missionary efforts, charging that his approach would remove all incentive to preach Christianity and gather converts.

Mr. Knitter denied that accusation but acknowledged that in his view, seeking converts should be subordinate to interreligious dialogue and to practical cooperation for human progress. For such a dialogue to be genuine, he added, all religions would have to be on equal footing.

By rejecting this view, the Pope's encyclical wades into a debate cutting across Christian denominations. It will play a part at the sessions when representatives of hundreds of Protestant

and Eastern Orthodox groups gather in Canberra, Australia, next month for a World Assembly of the World Council of Churches.

It is also a debate in which individual positions remain in flux and party lines are not fixed. In "Christian Uniqueness Reconsidered," another book published by Orbis, several strong supporters of interreligious dialogue reply critically to the religious pluralism advocated by Mr. Knitter and Mr. Hicks. This kind of pluralism, the criticism goes, tries not to impose Christian standards on non-Christian religions but ends by imposing the standards of some form of modern liberalism on Christian and non-Christian religions alike.

### Keeping the Dialogue Going

The Pope's insistence on retaining some traditional priorities does not mean that he rules out the newer concerns. The encyclical strongly endorses missionary efforts to relieve poverty, counter political oppression and defend human rights.

Its recognition of God's saving presence in other religions goes well beyond the Second Vatican Council's decree on missions and Pope Paul VI's 1975 letter on evangelization, said the Rev. John F. Hotchkin, executive director of the American bishops' Secretariat on Ecumenical and Interreligious Affairs.

The encyclical said interreligious dialogue could lead to spiritual growth and asked all the faithful to engage in some form of it. Father Hotchkin called it "as positive a statement as I've seen" in authoritative church declarations.

Responding to concern expressed by spokesmen for some Jewish groups about the document's stress on Jesus as the source of salvation, Father Hotchkin said the encyclical was not meant to address relations between Christianity and its parent religion, Judaism. They are in a different category from Christianity's relations with other major faiths, he said.

Rabbi Jack Bemporad, interreligious affairs officer for the Synagogue Council of America, agreed with this interpretation. But two other leaders in interreligious discussions, Rabbi A. James Rudin of the American Jewish Committee and Rabbi Leon Klenicki of the Anti-Defamation League of B'nai B'rith, said they regretted that the distinction had not been made explicit in the encyclical.

In fact, the document left a lot unstated. It restated the Christian teaching that all salvation comes from Christ and that this occurs ordinarily and most fully through the churches. But the encyclical also said many people would attain salvation even though they would never be Christians.

The "mysterious" relation of their salvation to Christ and the church is something the encyclical did not try to explain theologically. The Pope has left plenty of puzzles for theologians to ponder and, no doubt, debate.

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## Poll Says Most Blacks Prefer 'Black' to 'African-American'

WASHINGTON, Jan. 28 (AP) — Despite the increasing use of the term African-American, most black Americans

preferred to have been the chief impetus for the movement to use African-American instead of black.



### SECTOR III

from the same territory, in Spanish  
the Greek means "rule"

CHURCH, MISSION + KINGDOM : Catholic overview of Mission.

I John Casey - Two Scenarios in the Catholic tradition. (Vat. con II)

1. The ideal - the first interpretation <sup>vision</sup> ~~scenario~~. (The Decree on Mission).

Begins with "Church" - then like a neon sign adds "mission"; then adds "kingdom".

The church is the principle, the source, the dynamic. It is also in the state of becoming, in Vatican II. The becoming is the moving toward the "kingdom".

The agents are the bishops - in a vertical time-line of "apostolic succession". They pass on the message, and have the power to ordain priests to administer the sacraments. The Word + the Sacraments unleash the power. The priests are the principal ~~parts~~ helpers of the bishops. The people also participate - but have their own place in an ordered

But this is not the real world - it is only the ideal.

2. The phenomenological vision - begins with the world. (Lumen gentium) [Anthropological theology]

By tradition "church + kingdom" are synonymous. But in the real world the two don't mesh. In the ideal world, only the "church" - but in the real world there are others - Protestants, Orthodox etc. even Jews, other religions.

Vatican begins to recognize Jews - not to be converted, but to be encouraged. ~~to~~  
(moving in concentric circles beyond Judaism) (not Islam, they others)

Vatican II also takes notice of truth in the non-Christian religions. Copernican revolution.

This is a shift from Christo-centric soteriology - to a human-centric soteriology.

Then what is the church's relationship to the kingdom: and how does this affect

Christo-centric - centers mission on planting the church, traditional evangelization

Human-centric - centers mission on changing society,

Problem. If Christo-centric - then the people who later have trouble with our idea of God

If human-centric - then we have trouble with retaining our belief in the uniqueness of Jesus.

Question: - Is salvation "graced by nature" RC; or "graced by salvation from sin" - Luther, Protestants.

Jim Scherer: -

Gospel must be preached to the end of time - to all people. Ecumenical  
but it must be preached in unity - Ecumenical.

Jesus alone reveals our true humanity.

The ch. is the kingdom. The kingdom is the goal - though the modern missionary movement has operated on a ch. centered mission. USA has never separated ch. + mission.  
Mission is the task of the ch. + the whole ch. The planted ch. everywhere is the goal - mission is from ch. to ch.

Today ch. centered view is inadequate (not wrong). It produced the infrastructure for mission. Too narrowly conceived. The goal is the world - the restoration of a lost creation - wld. justice

Latin - God's right hand - the word, the sacraments, the ch.

God's left hand - God's order, [But Scherer has difficulty with those who know so precisely where (in which institution) God is working outside the ch.]

The ch. is very good at the work of God's right hand - less so in the work of God's left hand.

The bishops have difficulty carrying the laity with them.

How can the ch. be redeemed from itself, in order to become the servant of God in the world.

Ecumenical possibilities

If we assume that the Kgd. is the goal, the ch. is only the instrument.

From implications:

- ① The task of first evangelism still has the high priority.
- ② We will continue to plant <sup>new</sup> ches, make converts - yet these tasks will not contain all our energies.
- ③ These ches will continue the task, and will respect other groups, not sacrifice the wholeness of the ch.
- ④ As part of this, despite the diff. traditions, give public expression to their unity, - common prayer, speak for justice, joint mission.
- ⑤ As part of the task of preparing the world for the Kingdom:
  - ① in witness before Muslims + people of other faiths, in ecumenical ~~for~~ concert.
  - ② work for the poor together.
  - ③ ecumenical communication with the media about the meaning of human life, ④ in active ~~to~~ <sup>to</sup> forward health care and education.

Question: Can we speak of Ch., Mission + Kingdom what about parochialism?



and depth of the church.

Troeger's format and message remind us that we can never assume that we know what folks are hearing when we preach. Faith ranges far beyond what most of us usually imagine. Therefore, we must always seek to present the fullness of God to all who are present. We need to be nurturing a "voice" that can faithfully proclaim the gospel in a diverse and changing culture.

To be "in class" with this group promises to challenge the way a preacher thinks about his or her style and perspective toward preaching. Never can we so quickly discount stories, experiences and variations of faith different from our own. We need to look and listen to see if and where we encounter the Christ.

To "sit around the seminar table" with the characters of this book is to participate in a worthwhile continuing education event that promotes growth and reflection on the task of communicating the gospel in a diverse and changing culture.

While this book is written for preachers ("those with many years of experience and those just beginning"), it will also prove to be helpful reading for anyone else seeking to grow in faith and faithfulness. The lucid style, the dialogue among class members, the wealth of references and illustrative material all encourage road thinking and serious theological reflection for any committed Christian.

Effective preaching demands faithful caring. And just as this book will force preachers to reconsider how they preach, it will force hearers to rethink how they hear. As one of the imaginary students points out, "God does much more than speak to us. God shapes us as a potter shapes clay. God blows on us as wind. God attracts us as light. God cools our thirst as water. God feeds us as bread and wine" (p. 58).

By reconsidering how we hear and recognizing the hungers of our hearts, we can perhaps allow God to work in and through

What kind of voice do preachers need in an increasingly pluralistic culture? What kind of perspective must preachers nurture so that faithful proclamation can take place? What can be done to enhance the hearing of the gospel? To be the 11th student in this imaginary class reminds us that Christ meant about people coming from north and south and east and west to sit at table in the reign of God.

As we continue to discover who we are as Christians, as a church, as God's people, the word is a helpful word for all of us.

ALEX W. EVANS

tor, Pickens, S.C., church

✓ **THE ONCE AND FUTURE CHURCH: REINVENTING THE CONGREGATION FOR A NEW MISSION FRONTIER.** By Loren B. Mead. Alban Institute. 1991. \$9.25.

The thesis of this book is that the denominations and the congregations are still living with structures and mindsets that were developed to work during the era of Christendom, even though Christendom has long since disappeared.

The early church knew that it was operating in a hostile pagan culture. The boundary between church and world was very clear. The mission field was at the doorstep of the congregation and the chief missionaries were the church members. A rigorous apprenticeship of two or three years called the "catechumenate" preceded baptism. Since the early Christian's life was at risk, it was necessary for one to be very clear about "who you were and whose you were" in order to keep the faith in a hostile environment.

Then came Constantine, and within a short time the countercultural church became the state church. Hence the emergence of "Christendom," in which the boundaries of the church were synonymous with those of the empire. The church was the guardian of the values of

society. Everyone in a given parish was a nominal member of the church by birth-right. The boundary between church and world was blurred, and it was no longer clear who was in and who was out. The "mission" of the church was at the boundaries of the empire bringing the gospel to the heathen.

This mentality of Christendom has undergone modifications, first during the Reformation and then further in the New World with the disestablishment of any given denomination. Nevertheless, the assumptions of Christendom continued to hold through the middle of this century. In "one nation under God" there was an assumed congruence between the values of the "Judeo-Christian tradition" and the values of the culture.


Being a Christian was mainly a matter of being a good citizen, attending church regularly and giving money to support missionaries who carried on the mission in Asia, Africa and Latin America. On the home front "ministry" was what "the minister" (priest, preacher) did.

The impressive denominational structures served Christendom well and raised large amounts of money for mission in faraway places. But now Christendom is dead, and the mission frontier is at the doorstep of the congregation again in a

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society that is at best indifferent and at worst hostile to the church and its gospel.

Yet we are still operating with the structures and mindset of "Christendom." How must the church change to confront the new missionary situation? These are the issues that Loren B. Mead is probing in *The Once And Future Church*.

EDWARD A. WHITE

Washington, D.C.

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## NEW BOOKS IN CHRISTIAN EDUCATION

By LILLIAN McCULLOCH TAYLOR  
*Outlook Book Review Editor*

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✓ **FORBID THEM NOT: INVOLVING CHILDREN IN SUNDAY WORSHIP.** By Carolyn C. Brown. Abingdon. 1991. 207 pp. \$19.95.

Based on the texts of the Common Lectionary, this book offers specific suggestions for prayers, litanies, sermon illustrations and ways to present Scripture so that children — as well as older wor-

shippers — can really "hear" the message. It includes hymn suggestions for children, plus reproducible work sheets related to each Sunday's worship.

✓ **SPIRITUAL LIFE OF CHILDREN.** By Robert Coles. Houghton Mifflin. 1990. 358 pp. Hardback, \$22.95; paper, \$10.95.

Coles gives in this unique book insights into the spiritual lives of children (whether Christian, Jewish, or Islamic): their views of salvation and righteousness, their experience of God and spirituality and their ways of understanding the ultimate meaning of their lives. Also included are children's paintings and drawings.

✓ **LAY LEADERS: RESOURCES FOR THE CHANGING PARISH.** By William T. Ditewig. Ave Maria Press. 1991. 116 pp. \$5.95.

This guide for lay church members grew out of the author's experience in a priestless parish (Catholic). He explores such topics as leadership, pastoral planning, the impact of the Second Vatican Council, prayer and canon law.

✓ **NEW KID IN THE PEW: SHARED MINISTRY WITH CHILDREN.** By Mary Duckert. Westminster/John

Knox. 1991. 128 pp. \$8.95.

A distinguished Christian educator shares her vision of children being active participants in mission in the church as well as students in Sunday school. She provides examples of "shared ministry" in which children participate in study, worship and social services to the benefit of others and of themselves.

✓ **RELIGIOUS EDUCATION IN THE SMALL MEMBERSHIP CHURCH.** Edited by Nancy T. Foltz. Religious Education Press. 1990. 234 pp. \$14.95.

This comprehensive resource is aimed at making religious education more effective in small churches. A number of contributors cover subjects of interest to the small church: trends, worship, sociological perspective, administration, curriculum, etc. A wall chart that summarizes important information on religious education is included.

✓ **VIOLENCE IN THE FAMILY.** By Marie M. Fortune. Pilgrim Press. 1991. 288 pp. \$19.95

This pioneer in the field of the prevention of sexual and domestic violence now provides a workshop curriculum for ministers and other helpers. This manual provides a detailed methodology for ef-

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Hahnemann - 4/16/82

Don Hamilton ACMA

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have any minis program at all.

Americans give \$43 billion for beerhouses in 1981.

Michael Kohn and Ronald Sepal, The State of the World Atlas. NY. Simon & Schuster 1981 #995

R. McNamara, to MIT.

Communication research ~~reveals~~ reveals that mass media cannot directly  
change minds - but does open the mind to new information which may eventually change minds.  
But in the end no communication is so effective as one-on-one conversation.

Dr. Sam  
Prof. O  
Princeton  
Princeton

Armstrong, Pop.

The main of the ch. in both places - <sup>against a communist-</sup>  
is to raise above politics of ~~to~~ <sup>to</sup> bear its witness  
~~proclaim~~ to Jesus Christ.

Dick Halverson: (4/16/52)

A leader in a large parachuted organization told him  
that one of his major supporters came. I've been  
happy to give - but I'm switching to another organization.  
I've been going over the records, & it takes you 1.23  
to win someone for Xt, while this other group can do it  
for 93%.

"This growth of Hinduism has successfully  
defied both Buddhism and Mohammedanism —  
two of the greatest missionary religions of  
the world."

— R. Wilder, Among India's Saints  
N.Y. F. H. Revell, 1899 p 16

Hinduism steadily undermined Buddhism until it  
crumbled away

"Later Islam overran India, but Hinduism has  
checked it by the sheer force of inertia."

# CHRISTIAN MISSION

Summer 1981 Vol. VI No. 2

(USPS 386-470)



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# Non-Colonial Missions Have 90% Lower Overhead

By Dr. Bob Finley

Members of the missionary committee of a Baptist church in New Jersey were greatly disturbed recently when they learned that about 90% of the funds they distributed to various mission agencies were consumed by costly overhead. The reason—all their missionary giving went to colonial type mission boards.

Committee members were also startled to learn that if their missionary outreach were directed to non-colonial missions, it would be ten times more effective because overhead would be eliminated.

But when they presented these facts to the congregation, they were met with hostility and opposition. Many members of the church had close friends or relatives who were involved in missionary work with high-overhead colonial mission boards.

"We can't just cut them off," a deacon said indignantly. "What about those who have gone out from our church? We have to stand behind them."

The turmoil experienced by this church is typical of that which is taking place these days among missionary-minded Christians all over the United States and Canada. The high overhead expenses of colonial missions have been a fact of life for the past 50 years even though largely ignored until the past decade. But recent inflation has forced the churches to face reality. Then members are not willing to support programs where 90% is consumed by needless overhead.

### Colonialism Defined

It was not until after World War II that American churches began to be aware of colonialism. As independence movements spread over Asia and Africa, many denominations and independent mission boards (which became denominations in other nations) found themselves being called "the last vestiges of colonialism."

A colonial mission is one which sends representatives to start or perpetuate branches of its work in other countries.

For example, when mission operations in Asia are known to be the work of American Baptists, Canadian Presbyterians, Missouri Synod Lutherans or Roman Catholics, they are colonial works.

Recently when I visited the headquarters of a large Christian organization, their leader said, "We are now in more than 80 countries." Notice he said we are in these countries. By that he meant that his organization had expanded itself or had branches in all these other nations. This may sound fine to us as Americans who believe in free enterprise. But when Christians in other countries hear of an American or Canadian organization being established within their borders, it is "institutional colonialism."

We are colonial missionaries whenever we maintain our citizenship and roots at home and go out to work in another nation. The only way to avoid the stigma of colonialism is to obey the command of our Lord who said, "As my Father hath sent me, even so send I you." When He came to this earth, He became one of us. No one knew He was a foreign invader from outer space. Likewise, if we go as immigrants to other nations, sink our roots there, become assimilated with the population, find employment and earn an honest living, we can truly be ambassadors for the Lord. But when we go as representatives of U.S. mission agencies and organizations, the people there may believe we were sent out by the CIA.

### Overhead Explained

Whenever a colonial mission incurs expenses which could have been avoided by sending their funds to indigenous non-colonial missions instead, then that expense becomes overhead.

When American families are sent to the Philippines, India, Indonesia, or a similar country, the personal support they need is ten times greater than that required by local citizens of that nation who have been called of God for missionary service.

Almost every colonial mission expends a minimum of \$1000 per month to send an American family overseas (and must spend \$2000). In poorer countries, almost all the non-colonial missions could send out a far more competent missionary with less than \$100 per month support. So 90% of the support funds used by colonial missions are used for overhead.

When colonial missionaries go out, they expend tens of thousands of dollars

for equipment, clothing, food, housing, transportation, and other things needed to maintain themselves in a foreign environment. Those who are called of God to serve our Saviour within their own countries get along with expenditures of less than 10% of that of the average missionary from a foreign country.

Millions of dollars are spent by colonial mission boards for other overhead expenses which are not even needed by missionaries who are native to the land. These include the cost of expensive language schools, special schools for the education of the children of missionaries, and furlough expense. If these millions were made available to indigenous mission boards, a hundred times more would be accomplished for the kingdom of God.

### Time for a Change

The time has come for our churches to do a complete about-face in the way missionary work is done. For too long a time our thinking has been conditioned by a colonial mentality. Colonialism says, "Send out your missionaries, start your branches in other nations, expand your work to other lands." There is no mention of such a concept in the Word of God. Every church should be a soul winning station obeying the command of our Lord to "go into all the *cosmos* (original Greek word) and tell the good news to every creature" (Mark 16:15). We should totally penetrate our society with the gospel, because God is not willing that any should perish. But there is no record in the New Testament that our Lord ever sent a man as a missionary where he did not know the language.

God's Word does not advocate starting branches of our organizations and denominations in foreign countries. God's way is for native sons who find Christ while away from home to take the message back to their own people as did Saul of Tarsus, Barnabas of Cyprus, and the Treasurer of Ethiopia.

The only way to end the extravagance of overhead expenses is to phase out all forms of missionary colonialism. We should discontinue the expansion of our works to other nations, and the costly practice of sending Americans overseas. Instead, we should recognize that we are one body in Christ with believers of like precious faith in poorer countries, and send missionary gifts to them to help them carry on *their* work for the Lord.



## ... Less With More

This is the home of a colonial missionary in one of the poorest nations in the world. Before, he was a successful Baptist pastor in America. Persuaded that he should go out to "the mission field," he raised his support and took his family (and their cars) overseas.

They could not live like those poor people. So they had to have a nice house. Most of his time is spent taking his children to their various schools, treating their frequent illnesses, sterilizing utensils, buying special foods, and trying to maintain normal American family life. He doesn't know the language, so has no established work as yet.

Dr. Finley begged him to return home and use the thousands of dollars he was spending to help an indigenous independent Baptist work based nearby. For what it cost to keep this one American there, the native group could send out 30 missionaries.

# Epistles to the Apostles

The word apostle means "one sent" or "missionary." Two kinds are mentioned in the New Testament: the original twelve chosen by our Lord, and others whom He called and sent forth later. We use the term in the latter sense, meaning missionaries.

## From Georgia

My company will be sending a check for \$150 per month for ten personal missionaries such as you mention in your letters. If possible, I would like for you to assign some specific missionaries and send the photographs to me. I plan to take these and assign one of them to an individual Christian that is associated with our company. I trust that through this method I may be able to get many more Christians in our area interested in your program and that these fifteen dollars will multiply thousands of times.

## From Indiana

Many years have passed since Bob Finley had to leave China and since God led him to Korea just before the outbreak of hostilities there. In Korea he experienced a type of real Christianity Americans know so little about.

His end of the year message was right to the point. Untold millions of God's dollars are being siphoned away and squandered in efforts producing very little permanent results for our Lord and Saviour. And God is ready to do something about it.

## From Washington State

Greetings in our Lord Jesus Christ. I am a Christian who just arrived not so long to this country. I am praying how the Lord can use me to support his work in the Philippines, especially the Fellowship of Independent Fundamental Churches of the Philippines. Praise God he blessed me in my part time job. Rev. Juanito P. Danganan, the Executive Director of FIFCOP Mission, suggested if I have a gift to send to them, send it through you because Christian Aid is the only organization in America that helps our indigenous missions in the Philippines.

## From Pennsylvania

This year I again have the privilege to be Vacation Bible School director for the First Presbyterian Church and our Christian Education Committee chose, in the providence of God, to send the monies collected during the two week period to support the families of the Christians ready and willing to go forth with the Good News. What a joy it is to be able to support this work at this crucial time! I can well remember another day some years ago, when your work was just beginning, and also remember the walk of faith it took to open up, not only tight purses, but hearts, and prayers, and faith. Our offering of \$86.17 was given by 52 enrolled children, and their relatives. Quite exciting, isn't it? Thank you, Dr. Bob, and may the Lord bless richly the sowing of the Seed, and may it fall on rich and fertile soil.



A Bible woman witnesses to a laborer on a rubber plantation in Malaysia. Regular monthly support by sponsors in the U.S. and Canada enables native missionaries to teach souls for Christ in places the American missionary could never enter.

## From California

Thank you for your fine literature, telling so well about the "new" thrust in indigenous missionary work with all its advantages, and lesser financial outlay than in the present and past form of missionary work, in which the missionaries were — and are — all foreigners to the countries in which they minister. I most heartily agree with this method of helping indigenous missionaries. I have long been thrilled and thankful for the great work of Bakht Singh, and of Dr. Abdul Haqq in India. I myself spent 30 years in India, but have always been heart-broken that the national workers in our Mission never had any such results as those I read about! I know that they are real and I praise God for them.

## From Michigan

Please use the enclosed check for \$50 as 2 months' support for a native missionary overseas. As the Lord enables, I hope to send \$25 per month till further notice to be used in this way. I would like to know the country's name where he is serving.

My heart is thrilled by the reports of the spread of Christianity in these underprivileged lands. I am a 77 year old widow with no children, but everything I receive comes to me from God's Hand, so why should I not pass it on to His sheep in other folds. God bless you and your staff for the marvelous work you are doing. I believe it is the way Jesus would have done it.

## From New York

We think of you continually and of the two children we sponsor. What we give is little but God fed 4000 with but little and since the cattle on a thousand hills are His, His eye sees the sparrow, He clothes the lilies, we are sure He will see us also, and a little does a lot with Him.



Once a month believers come from miles around for a day of evangelistic meetings and fellowship called "Big Sunday."

## In Zimbabwe:

### Gospel Goes Forth With Power

The gospel of Jesus Christ is preached with power today across the embattled land of Zimbabwe thanks to God's anointing on Ezekiel Guti, founder of the Forward in Faith movement in that country.

When Ezekiel was a boy, his mother returned one day from a visit to a distant village where she heard a preacher tell about heaven and hell. His mother's tale frightened the young boy. "Mother, where can I find someone to tell me about God?" young Guti asked. "I don't want to go to hell."

But there was no preacher in those parts to tell the good news of a God who loved the world so much that He sent His only Son to die for us, that we might be saved from our sins and go to heaven.

Young Ezekiel spent much time alone in the forest meditating on the concepts of heaven and hell. One day he heard angelic voices singing, and a voice said, "Fear not, sin not, be not afraid. The angels of God are watching over you."

The boy's search for the truth took him many miles from home where he finally met a man who showed him how to accept Christ as his Saviour and live an empowered Christian life.

Thus called of the Lord, Guti began to preach in 1960. At first he tried to bring revival within the existing denominational churches started by foreign missionaries, but encountered much opposition and persecution. So in 1965 Guti began an independent, evangelistic faith mission called "Forward in Faith."

The initial handful of four believers has, in the past 16 years, literally exploded into 240 local assemblies numbering 85,000 believers. Over 200 consecrated, full time workers are now preaching the Word with power all over Zimbabwe, and have even expanded into neighboring Botswana, Zambia, Malawi and Mozambique. Another 60 trained volunteers are ready to go out into the harvest fields as soon as the Lord leads His people to supply the \$30 to \$50 per month support which they need.

There once was a time when many Zimbabwe churches could support and send out full-time gospel workers. But the ravages of 15 years of civil wars have left hundreds of thousands unemployed. Their devastated economy makes self-sufficiency impossible at the present time.

Sponsors who send \$30 to \$50 per month through Christian Aid will receive the name and photo of a full-time indigenous missionary, and have a part in rebuilding strong, Bible believing churches in this war-torn land. War-orphaned can also be supported by monthly gifts of \$15, and the name and photo of the needy child will be sent.

## He Sold His Bicycle...

*Christian Aid Mission  
Dear Sponsors  
I sold my bicycle and putting the money on to you. Maybe you know of a missionary out in the field that could use a bicycle, send him the money to sword obtaining one.  
Love in Christ  
Philip Baral*



Philip Baral



## ... And Bought One for a Missionary

Native missionaries in Asia and Africa walk thousands of miles in the hot sun and drenching rains because they have no money with which to take available trains or buses or to rent rides on trucks. So they walk.

But when someone sends a contribution to enable

the missionary to purchase a bicycle, this is great cause for rejoicing. Philip Baral in Arkansas sold his bicycle and sent the money to buy a bicycle for a missionary in India. Missionary P. Mattaih, serving with the Bible Brethren Fellowship, received the bicycle and sent the "Thank you" photo above.

## Burma Tribes Cry 'Send Us Missionaries'

According to a recent report coming out of Burma, tribes-people there are begging the mission boards based in Burma to send them missionaries.

Even though American missionaries have been excluded from that land for 16 years, indigenous evangelistic groups have been highly effective in reaching their own people. Sometimes whole villages have turned to Christ.

One of these indigenous groups is the Burma Independent Mission. Their leader reports that tribes-people are hungering

for the gospel faster than local missionaries can be sent out at present levels of available support. He writes:

With your continued help we will be able to keep all of the 104 missionaries of our conference on the field in 1981. But unless God helps us in a greater way, we will not be able to answer any of the cries for help for new missionaries in the unreached places. We are doing all we can and even beyond our means. Unless the saints of God in other places undertake with us we will have to say "No" to the



BIM leaders are training their youth to be witnesses for Christ. This group attended youth evangelistic training sessions at Lonzo village.

unreached people of Burma.

Do you know what it means to not have a missionary in a certain area? One of our native missionaries visited one of the villages of the Naga tribe some time past and brought the Word to them. There was a marvelous turning to Christ. Forty households put away their fetishes and embraced faith in Christ, with the promise that a missionary would soon be sent to their village to teach them the

(Continued on Page 3)

# Epistles from the Apostles Overseas

## From India

I preach the gospel to people living in a 150 mile radius from my home.

I find that people in villages are perishing without knowing the real truth, and worshipping dead idols. They are living without any hope. But, praise God, in some villages people who never once heard the name of Christ are hearing the gospel and understanding the truth and receiving the Lord Jesus Christ as their personal Saviour.

If I can afford it, I usually travel by bus. Sometimes I rent a bicycle. But, praise the Lord, recently and unexpectedly, He gave me a beautiful bicycle which I am now using in the Lord's work. Now I can go where I want to when I want to without additional expense.

The fervent prayers and regular financial help are the main reasons why my ministry is going forward. I recently got married. Please pray for my work, and for my wife, too.



P. G. Vargis, kneeling, of the Indian Evangelical Team in northern India, meets with some new converts recently baptized. "Prices have gone up as much as 50%," he writes. "Please pray that the Lord will provide supporters for all our 116 full time workers."

## From Burma

In the last week of May I was out on tour to the Khumi District of Paletwa in order to hold a gospel campaign and to give training to the native missionaries living in that sector.

The Lord blessed His work through me in a pleasing way. One Sunday morning 39 members who came "out of darkness into His marvelous light" (1 Peter 2:9) were baptized in the Kolodin River. All of us were happy in the Lord.

While staying in Paletwa town 40 members received the joy of the Lord through the working of the Holy Spirit. We do rejoice with them.

After some time I left Paletwa and went back home to Matupi. Then a message came from a very dark area, requesting me to dedicate a new church building in one of the villages.

It is a cute little church building and I was surprised how they could construct so good a building where there are but 15 Christian families. They had spent \$625 and it was built without any outside help. Members from other villages also came together and we had about 450 people.

At that time 24 people who had come out of heathen darkness to accept Christ were baptized. The place where I baptized them is a rather big river.

On my way home I stopped at several other villages. Let us praise the Lord that during my last trip among the unreached tribes 133 people received spiritual blessings. We give thanks to God for His wonder working power. "The people which sat in darkness saw a great light, and to them who sat in the region and shadow of death, light is sprung up" (Matthew 4:16). May God be praised.

## From Zimbabwe

One of our crusade teams went to preach in a township near Salisbury. They booked a hall with 500 seats, but it was packed out and many people had to stand outside to hear the Word of God. These were mature men and women, all listening intently to God's Word.

Many miracles took place each night, drawing crowds again every evening. A woman who was blind received her sight. A crippled boy, seven years old, rose up and walked. So many miracles took place during these meetings that some drunkards outside were heard to say, "Jesus is walking on earth again."

On one single night 76 new converts were baptized. We are grateful to God that you support this great work with your prayers.

## From Nagaland

Loving greetings in Christ's name. The Lord has been so gracious to us this past week. We have conducted a missionary-in-service training seminar here at Mokochung. A total of 96 gospel workers from the tribes of Ao, Konyaks, Phom, Sangtam, Imchunger, Chan and from Assam attended. The following subjects were taught: leadership in revival, discipleship training, spiritual warfare, evaluation of missionary call. Everyone who came was greatly blessed. We ourselves are very much strengthened in the Lord. The visiting gospel workers were cared for by 96 Christian families here at Mokochung town who volunteered to take care of all the expenses of the training for the entire period by hosting the guests in their respective homes.

Two missionaries came from right on the Burma boundary. They shared the burden of the regions beyond, and we came to a decision that we will start supporting four gospel workers beyond the Indian border in Burma. More than 300 villages in upper Burma are unreached where there is practically no government administration, neither any mission works. These four brothers sacrificially planted four churches there. They are not appointed by any group, but are working on their own without support. So under God's guidance, we have decided to support them. By the end of this month I shall be visiting this border area and get detailed information. This is one of the most strategic mission fields in the world today where there is no mission working in any form.

## From the Philippines

As a missionary in the Philippines I serve a local church and conduct evangelistic and Bible teaching meetings at two mission stations.

Each week my wife and I conduct two Bible classes for children and adults on Monday and Tuesday, three classes on Wednesdays, Bible study and church prayer meeting on Thursday, and three Bible classes on Friday. We also conduct classes and visitation on Saturday, besides our regular services on Sunday.

The two mission stations are results from our Monday and Tuesday night Bible classes. We hold our meetings under a mango tree during the summer, but in the rainy season, we have to stop holding classes because we have nowhere to meet. For only \$100 we could put up a simple thatch shelter at one mission station, and then we could conduct Bible classes all year around.

I praise the Lord for fellow Christians who have helped our ministry a lot through help sent through Christian Aid. May the Lord continue to prosper you all. You are doing a tremendous job in His ministry. Pursue the good work you have begun.



Strong preaching of the Word by faithful Burmese missionaries has built up vigorous indigenous churches such as this one. Believers give sacrificially to build meeting halls and send out missionaries, but need help to expand their missionary outreach.

## Burma Tribes Cry 'Send Us Missionaries'

(Continued from Page 2)

ways of the Lord and how to protect themselves from the evil spirits they had turned against, for over here the powers of darkness are very real.

But due to the shortage of missionary support we were not able to send a resident missionary. After many months the missionary who first visited them returned and, alas, they had all reverted to their former ways. They had truly wanted to be Christians, but with no Bible and with no one to teach them, the evil spirits came back to attack them and they again reverted to animal sacrifice to appease the evil spirits. Don't blame them. They knew no better. Blame us. Blame yourselves. Because we failed to send a missionary to them. The same is true in Paletwa and Matupi districts, also. Let us all get on our knees and cry out to God and ask Him what we can do to help send more missionaries to the tribes of Burma. All that hinders is a lack of finances. Workers are available.

### Training School Needed

In order to train new missionaries we need a Bible school. Through prayer, at our general assembly we agreed that with \$1000 a month we can operate a Bible school. By faith we plan to start one in July, even though we do not have a single cent on hand to do so. But all things are possible with God. Please make this an earnest matter of prayer, and inform your Christian friends of the great need of a Bible school in Rangoon. With it we can train hundreds of young men who are eager to preach the gospel to the lost tribes of Burma.

### Print Gospel Literature

If we cannot send a missionary, we can at least send a "silent" missionary who never stops speaking—a gospel tract. We need tracts, gospel portions, New Testaments and Bible study booklets in our language to build up the local believers in the faith. Please pray with us that funds will be provided for us to purchase paper and pay for the printing of Gospel literature in the many languages of Burma.

### Hit by Inflation

If you notice inflation in your country, it is far worse here. I hesitate to tell you these things but because you are spiritual partners with us, I believe you also are interested in our physical needs. The cost of food, clothing and traveling expense has gone up drastically.



This is Buphui, first convert from the Dar tribe in Burma. He is studying now at a Bible school in India in order to be a missionary to his own people. Very few Burma citizens can leave their country to study abroad, so a Bible training school in Rangoon is urgently needed.

## CHRISTIAN MISSION

Vol. VI, Number 2 Summer 1981

Reporting activities of indigenous evangelistic mission groups in poorer countries of the world.

Second class postage paid at Charlottesville, Virginia 22901

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Christian Aid Mission  
Route Ten, Box One  
Charlottesville, Va. 22901



Send \$30 monthly to provide full support for a missionary such as this one on the foreign field. Use coupon below.

Yes, I want to help our fellow believers in poorer countries overseas to minister in Christ's name. Enclosed is my gift of \$\_\_\_\_\_.

Please use it for:

- the hungry, sick and suffering.
- care of homeless children.
- Bible institutes and Christian schools.
- to send out native missionaries.
- a bicycle for a missionary (\$75).
- the training base at headquarters.
- where most needed, emergency fund.

I am interested in providing regular support for:

- a missionary on the foreign field (\$25 to \$50 monthly for full support).
- a trainee in Bible institute (\$15 to \$25 monthly for all expenses).
- a needy child in a Christian home (\$10 to \$15 monthly).
- Please send name and photo of the one I support.
- Save the expense - name and photo not necessary.

Name \_\_\_\_\_

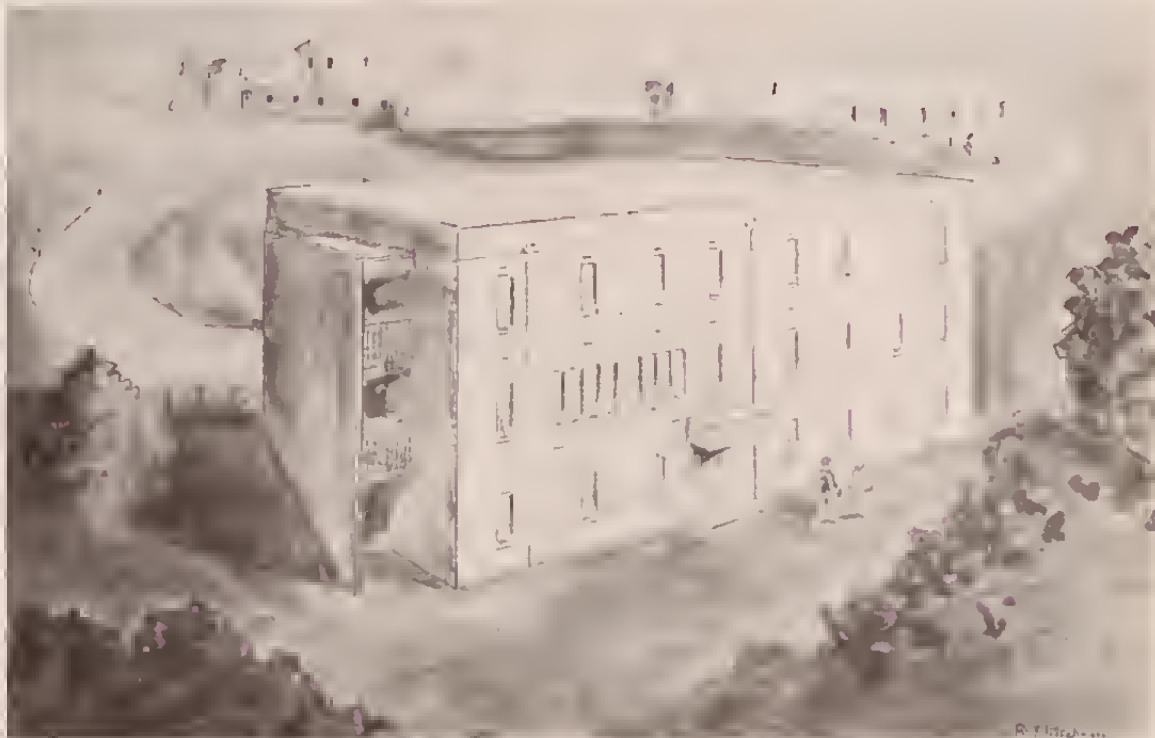
Address \_\_\_\_\_



# Construction Begins on the Training Base Dormitory



At ground breaking ceremonies for the new guest house, Dr. Bob Finley, left, and board member Walter Lumppp, right, begin excavation as staff missionaries look on. After the prayers were over, power shovels moved in to prepare the site for laying the foundation.



Artist's drawing of the new guest house dormitory now under construction at Christian Aid headquarters.

Construction has begun on the long-awaited, desperately needed guest house-dormitory at the headquarters training base of Christian Aid.

This new building is designed to provide housing for trainees and visitors from other nations during the time of their stay with the Mission.

The training base is being established particularly for new believers from lands that are closed to Christian missionaries. Recruits are being enlisted from among the many thousands of foreign students and other aliens who are already in the U.S. and Canada from Red China, the Soviet Union, Saudi Arabia, Afghanistan and other closed lands. When they return to their homelands, these trainees can be ambassadors for Christ in places where no other Christian witness has ever gone before.

Many of God's people prefer to give for buildings, so we are asking all of our friends to pray about having a share in the construction costs. However,

no funds designated to help needy believers overseas will be used for this building. They are sent 100% to the field. So if God leads you to help put up the building, please designate your gift for the *building fund*.

The projected cost for this dormitory is \$400,000 of which almost half has already been given or promised. If the remaining \$200,000 is contributed during the next six months, this building can be completed *debt free*. By God's grace it shall be done.

## Buildings for the Kingdom of God



### A School in Central Asia

In a closed land of Central Asia, Brother Piem and his co-workers opened a school last January with 400 children enrolled. Nearly 100 of them are Piem's own children whom he has adopted so he can raise them as Christians. Others are from Christian families in the Himalaya mountains where there are no schools. After a year of study, these children can go back and read God's Word for their families and churches.

Many of these children now sleep in the dirt floor of a cow shed. A hostel for

150 boys will cost \$40,000, while \$30,000 is needed to build one for 100 girls. Christian Aid has already sent

\$50,000 for the kitchen and classroom buildings. Another \$10,000 is needed to finish the interior of the school building.



Remember Christian Aid in your will. Help future generations to complete the great commission.

#### Form of Bequest

I give, bequeath and devise to Christian Aid Mission, a non-profit, tax-exempt religious organization with headquarters at Charlottesville, Virginia, the following \_\_\_\_\_



Christian Aid is a charter member of ECA. Audited financial statements are available upon request. All gifts are tax deductible.

#### How to Help Yourself While You Help God's Work

Gift annuities to Christian Aid provide you with a guaranteed income for life, mostly tax free. They also help meet the needs of missionaries around the world. Yields are high, up to 15% annually, depending on your age. Write for details.

I wish to learn more about gift annuities. Please send full information about a

- single life annuity for (myself) (one of my parents.)
- joint or survivorship annuity for (my parents) (myself and \_\_\_\_\_)

Name \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### A Bible Institute for India

Sharon Fellowship of India has trained 2000 missionaries in one single meeting hall during the past 30 years. Students sleep on the concrete floor at night, then get up and attend classes there during the day. Evangelistic meetings are held in the same hall almost every night and on Sunday the place overflows as children attend Sunday school and their parents conduct church services. Sharon Bible Institute needs its own building. The students need one separate room where they can sleep, wash and dress; and still other rooms for classes. A new building for Sharon will cost \$100,000. Who will give it?



Students and faculty of Sharon Bible Institute gather in front of their single meeting hall. It is used for classes, sleeping quarters, evangelistic meetings, Sunday school and church services. They desperately need another building.

### A Training Center in Indonesia



Henry Lantang completed Dallas Theological Seminary in 1980 and returned to Indonesia to head up the Sulawesi Bible Institute. Hundreds of students want to attend but they have no

place to put them. New dormitories can be built for \$20,000 each while \$80,000 is needed for a general purpose building to provide classrooms, library and administrative offices.



Henry Lantang

These three schools typify the pressing need for new buildings by rapidly growing indigenous groups of Bible believing, soul winning Christians in poorer countries of the world. Thousands of these consecrated saints of God have no hope of finding jobs and earning money. They are eager and willing to do all the work putting up the buildings, but with cement (which must be imported from industrial nations) costing \$12 per bag, they can not go ahead without our help. More than 100 groups need new buildings.

and work until the day breaks, and all shadows flee before the spreading light of the glory of God in the face of the world's glorified Redeemer.

**Abstract of Centennial Statistics**

REV. JAMES S. DENNIS, D.D., *New York, Author of "Christian Missions and Social Progress."*\*

As regards agencies, agents, and evangelistic results, we are able to report that the forces of evangelical missions throughout the world, may be marshaled as follows:

Societies actively engaged in direct missionary effort.....	249
If Societies co-operating and supplementing by service in special forms and phases of work be added, the number would be increased by 200, making a total of.....	449
If Women's Auxiliaries in primary and direct connection with the principal Societies be still added, the total would be augmented by 88, making a comprehensive total of all Missionary Societies at work in the foreign field.....	537
The annual income, not including any duplicated returns, and representing in most cases that reported for 1898, amounts to the notable sum of.....	\$19,126,120
Woman's share in these totals is represented by 120 Societies, contributing.....	\$2,500,117
Total of foreign missionaries, ordained and lay, of both sexes.....	15,460
Total of native agents, ordained and unordained.....	77,338
Total of communicants.....	1,317,684
Admitted to the Church during the last reported year.....	84,186
(If all reports had been received covering this item, it would have been not less than 100,000.)	
Sunday-schools reported, 15,032, with an attendance of..	771,928
The total of the Christian Community, <i>i.e.</i> , those confessedly evangelical in their religious allegiance, is.....	4,414,236
Educational institutions, including schools of all grades, number.....	20,407
Pupils in these mission schools.....	1,049,378
Translations of the Bible, entire or in part, made under missionary auspices for missionary uses, including some made earlier in the century, which have now been superseded by revisions.....	427
Total annual circulation of the Bible, either entire or in portion.....	2,535,466
Total annual circulation of books and tracts.....	14,494,098
Mission publishing houses and printing-presses.....	148
Total annual output	{ Copies 10,561,177
	{ Pages 364,904,399
Periodicals published in the vernacular on various fields....	366
Total annual circulation.....	297,435
Hospitals in operation under strictly missionary auspices....	355

\*Carnegie Hall, April 23. The detailed summary of these statistics will be found in the Appendix at the end of Vol. 11.

Dispensaries.....	753
Total of patients treated annually.....	2,579,651
Total of separate treatments of dispensary, or outside, patients.....	6,647,840
Orphanages.....	213
Inmates in orphanages.....	13,039
(If to these permanent institutions under Missionary Boards and Societies, we add many philanthropic efforts for orphans in Armenia and India, the number would be increased by several thousands.)	
Leper Homes and Hospitals.....	90
Inmates.....	5,166
(We have reason to believe that at least 2,000 of these are Christians.)	
Schools for the Blind and Deaf Mutes.....	30
Inmates.....	500
Details concerning the United Society of Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, the Christian Associations for Young Men and Young Women, temperance and rescue efforts, guilds and societies for the promotion of purity, prison reform, abolishment of footbinding, work for sailors, soldiers, and prisoners, university extension movements, free libraries, summer schools, conventions for intellectual and religious improvement, lecture courses, and societies for social and cultural development, will be found to a limited extent in the appendix, and more fully in the volume of statistics soon to be issued.	
Purely native organizations (traceable in most instances to the stimulus of missions), for extension of knowledge, and the furtherance of national, social, moral, and religious reform.....	
Missionary Training Institutions and Societies in Christian Lands (not including theological schools and seminaries).....	87
Mission steamers and ships used in evangelistic, medical, and other departments of mission service, in the foreign field.....	67
From the data which have been collected as a basis for these summaries, several interesting deductions and comparisons may be made. I shall not undertake in an international assembly to compare nation with nation, nor in an interdenominational gathering to emphasize or contrast any denominational features of the missionary conspectus, but there is one aspect of the case which concerns us all, and in which we shall all alike rejoice.	
I refer to the steady, continuous, unflagging growth of missionary service as reflected in the regular increase of missionary agencies during each decade of the past century.	
From 1649 to 1800 (a period of over 150 years) twelve missionary societies were formed. From 1800 to 1830 (a period of thirty years), twenty-two societies were formed. The subsequent record of decades is as follows:	
1830-1840.....	16 Societies organized.
1840-1850.....	25 " "
1850-1860.....	34 " "
1860-1870.....	41 " "
1870-1880.....	57 " "
1880-1890.....	92 " "
1890-1900.....	100 " "

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Mission steamers and ships used in evangelistic, medical, and other departments of mission service, in the foreign field..... 67

From the data which have been collected as a basis for these summaries, several interesting deductions and comparisons may be made. I shall not undertake in an international assembly to compare nation with nation, nor in an interdenominational gathering to emphasize or contrast any denominational features of the missionary conspectus, but there is one aspect of the case which concerns us all, and in which we shall all alike rejoice.

I refer to the steady, continuous, unflagging growth of missionary service as reflected in the regular increase of missionary agencies during each decade of the past century.

From 1649 to 1800 (a period of over 150 years) twelve missionary societies were formed. From 1800 to 1830 (a period of thirty years), twenty-two societies were formed. The subsequent record of decades is as follows:

1830-1840.....	16	Societies organized.
1840-1850.....	25	" "
1850-1860.....	34	" "
1860-1870.....	41	" "
1870-1880.....	57	" "
1880-1890.....	92	" "
1890-1900.....	100	" "

\* Carnegie Hall, April 23. The detailed summary of these statistics will be found in the Appendix at the end of Vol. II.

Comparative Religions - Uniqueness of Christianity - Danger

any way be applied to the giants of the 19th and early 20th centuries. Temple Gairdner of Egypt, Samuel Zwemer of Arabia, Jessup of Syria, etc., and Rev. Elie Smith and Dr. Cornelius Van Dyck, the translators of the Bible into Arabic, plus countless devoted women, all adopted their new countries as if they were immigrants. They gave the best years of their lives to their field. Rev. Jessup could write a two-volume work entitled 53 YEARS IN SYRIA! These pioneer missionaries studied and mastered Arabic and most of them lived there as everyone else did. In the last few decades there may have been too many pressure cookers, dishwashers, and western trappings, plus too much haste in rushing to witness to Muslims, ill-equipped. But who cannot stand in awe of what the early missionaries accomplished in their devotion to God's call?

Recently we had the privilege of visiting with one of these saints whose labor for the Lord is a life of prayer after 40 years of service in Egypt. There were tears of joy in her eyes when we told her about a family we had visited in Kuwait where the mother, a nurse, remembered Miss Noordwier from school days in Egypt. Most important to Helen Noordwier was the knowledge that this mother, in spite of great difficulties in her life, was bringing up her children as fine Christians. For years we have been writing to this family. They call us "our dearest friends." How did we meet? They were listeners to *Saatu'l Islah*, The Arabic broadcast ministry.

In this fast-moving age, we find a fascination for people's culture almost to the exclusion of sound doctrine. J.N.D. Anderson anticipates the fact that many who make a study of various religions can become weakened in their own faith. It is not at all uncommon for someone who has made an extensive study of Islamics to become lukewarm in his attempt to bring the Gospel — not wanting to upset its "culture." The community of that culture becomes so sacred that it is being considered a crime to upset it. Or the person simply becomes enamoured with the art forms, beauty and outward piety of the

total Islamic picture.

Anderson addresses this in his epilogue. He suggests that after a study of comparative religions it is very important that you still see the radical difference between all of them and the Christian faith. To quote:

In any final analysis, it is clear, everything that is good and true and beautiful has its origin in God, mediated to men through that living Word who has been from eternity the Revealer of the Godhead. Did He not say, 'I am the truth,' and is He not the 'light that lighteth every man'? The Christian, then, can trace all that is best in non-Christian religions to its ultimate source and origin, and give Him thanks. Similarly, all that is evil, false and unlovely comes from below, for "God is light, and in Him is no darkness at all." These other religions then, like so much else in the world of men, are made up of elements whose ultimate origins are diverse. But in so far as these diverse elements have been welded into systems which serve only to divert and keep men from that way of salvation and life which cost God Himself the incarnation and the cross, the Christian must regard them as Satanic substitutes, however good they may be in parts. This intolerance, if intolerance it be, is not that of a sectarian and insensitive spirit, but is necessarily inherent in the nature of the Christian message.

Arabic Broadcast  
The Back to God Hour  
6555 West College Drive  
Palos Heights, IL 60463

## GIVE

a subscription to *Missionary Monthly* for birthday or anniversary this year!

See page 2 for information.

Church planting <sup>people start out by these churches.</sup> <sup>to an zeal to establish indigenous churches, few had a vision to ~~establish~~ <sup>plant</sup> younger missions -</sup>  
The word plant is not ill chosen... you take into your hands  
life which is beyond your power and help it to take root and grow  
by a process which is beyond your power. Planting is a delicate but  
very much needed task in which man assists God! -  
R. Winter, Church/Mission Tensions Today, © Peter Wagner ed., pp. 129-145.  
"The planting of younger missions" -

Acts 1:8 - not basically "geographic," says Winter.  
Jerusalem - ordinary evangelism - ~~near~~ culturally near neighbors E-1  
Samaria - culturally related, but separated. E-2  
End of world - no linguistic or cultural head start E-3.

### Church - Mission Relations

Four types of Mission - Winter. p.

Winter - Catmole  
1972-73

Bangladesh - WCC styles mission: of 326 gathered, 20% WCC + regional council staff; 50% denominational  
officials, 15% theologians, 7% RC observers, 8% missionaries or mission directors.

WCC - 1956 church constitution - only churches can have membership. National X<sup>n</sup> Council, ~~within~~ <sup>within</sup> ~~with~~ <sup>with</sup> ~~and~~ <sup>and</sup> ~~of~~ <sup>of</sup> Churches.  
No room for ecumenical representation - p. 160 ff.

"It could be truly said that being a son in 1975 guaranteed one a  
profoundly sincere welcome in some countries, among some people, in some  
places than would result from any other allegiance, whether religious, political,  
ethnic or professional." - p. 162.

MRS. SAMUEL H. MOFFETT

C. P. O. BOX 1125

SEOUL, KOREA 100

J. Herbert Kane - interviewed in Museology Jan. 1981. p. 114 ff.

"Christianity is a missionary religion because Jehovah is a missionary God, the Bible is a missionary book, the gospel is a missionary message and the church is a missionary institution."

Mission as the primary function of the church. "The church was constituted by the HS at Pentecost as a witnessing community. They were all filled with the HS and began to speak, and they kept on speaking until they had filled all Jerusalem with their doctrine."

Every man a missionary? No. Total mobilization yes, in war - but not all were soldiers. (p. 115).

Change in mission. In 19<sup>th</sup> c. mission required conquest; in 20<sup>th</sup> century patience. (p. 116).

# I. What's happening to the world.

- ① In last 30 years (as Winters said of 1950-75) "the western world underwent the most astonishing contraction of political empire that had ever been seen in history in so short a period of time." (Cuba Colonial collapse 1975-69). *Myth. Postmod. - "never before had so many new nations come into being so suddenly" - p. 133*  
K.S. Latouche, rev. ed. 1975 A Crit. of Xty, chap. 62.
- ② Acceleration of history: "The gain in world pop. (1950-75) was as great as the entire population of the world in 1875." - p. 133 f.
- ③ Technological revolution - accelerated production (in the U.S., for ex. produced as much in 2 yrs. (1973-74) (measured by GNP adj. for infl.) as in entire 19<sup>th</sup> c.
- ④ Collapse of sentiment of "rising expectations" - end of hope for world imitation of "western way" - p. 135.

Paul Munson - number of Prot. missionaries for NA more than doubled (1950-75), so did mission agencies. - p. 136.

number of Chrs in non-Western world in 1975 ~~was~~ vastly increased - 140% increase of Chrs in non-West, compared to 42% increase of general population. - p. 136  
1975 1,000 new churches opening doors every Sunday (42 in Korea) in non-western world.

1975: 965 milli. western Chrs  
214 milli. non-Western Chrs.

Middle East - 17 million Chrs. (Cyprus 77%; Lebanon 50%, Ethiopia 37%) Egypt 13%. - p. 144.

Africa - Independent Africa Chrs 7 million. Grew 40% faster than the world in general. - p. 150  
The world in general grew twice as fast as population.

Asia - 1900 - 9 million adherents. 1975. over 80 million. (3 times population growth rate) - p. 153.  
(But Muslims 650 million; Hindus 500 m., Chinese 820 m. - p. 155.)  
African missions 4 patterns - p. 63 (Worship, Law, Pentecost).

## Anti-Mission

Three leaders: John Taylor of Kentucky

Daniel Parker of Illinois - "shriveled features + a small, piercing eye" - p. 91.

Alexander Campbell of Virginia, son of Thomas Campbell, Pres. clergyman. Educ. in Glasgow, came to US - 1807/9 - preached to Am. Cong. in Washington PA, 1810; joined Baptist (p. 93)

Daniel Parker's "Two-Seed Doctrine", 1826.

Extreme predestination.

God endowed Adam & Eve at creation with his "seed" - particles or emanations from God.

Satan diffused into them his evil seed.

God had ordained only a certain number of offspring; but the addition of Satan's seed junked the number. The original number - the seed of God; the additional number, "seed of the serpent."

"Those begotten of the devil were his home-bred children, and to these fathers they would and ought to go; and of course sending them the gospel and giving them the Bible were acts of such gross and supreme folly that no Christian should be engaged in them." On the other hand, the others, the sons of God, would wilems wilems<sup>be</sup> taken to the mansions of bliss prepared for them, and missions was a sinful waste of Am. energy. - p. 88-91.

(B. H. Carroll, Jr., The Genesis of American Anti-Missionary, Louisville, Ky: Baptist Book Concern, 1902).



### THREE MISSIONS' EIGHT PRINCIPLES ON PROPERTY

1. The three sister churches will use all their property in Korea only for the mission work of the Korean Church and will consult with the Committee on Cooperation on the matter of its use and disposal. (Note: Missionary residences and the accompanying land are not included in this).
2. The words of Article #20 of the Mutual Agreement, 1969, "Mission residences and the accompanying land" is interpreted to mean all land and buildings historically used for missionary residential purposes as distinct from church or institutional purposes. However, the three sister churches will consult with the Committee on Cooperation on the matter of use and disposal of missionary residential property or its proceeds no longer to be used for missionary residences, noting the urgent opportunities for Christian witness which are found in Korea.
3. The Planning Subcommittee shall set up long and short term plans for new mission work and establish work priorities in the case of donation of or support given through the disposal of Mission property.
4. When Mission property is to be disposed of for the carrying out of the above work plans, the Finance Subcommittee will be consulted.
5. When Mission property is to be disposed of, first option at market price shall be given to the church or church-related institutions.
6. Churches or institutions wanting to receive donations of or special purchase rights of Mission property shall present a detailed description of purpose to the Finance Subcommittee.
7. Proceeds from disposal of Mission property will not necessarily be used for the area concerned, but for the good of the whole Church.
8. The final decision on the disposal of property rests with the mission home Boards.

#### ADDENDUM:

One final word concerning the meaning of "consult" in principle No. 1 and 4. This simply means that we will discuss these matters with the COC, telling what we propose to do and asking for its advice. This does not mean that we promise to abide by their advice in every case.

We trust that the COC will be willing to accept this understanding of the principles for the disposal of mission property. We fully intend to use our property in Korea for the good of the Korean Church as a whole, and to consult with them as promised in the Mutual Agreement. However, we must insist that the right to be consulted does not mean veto power, and that the actual transactions must be carried out by the representatives of our mission juridical persons.

Australian Presbyterian Board of Missions.

Board of World Missions Presbyterian Church in the U.S.

Commission on Ecumenical Mission & Relations  
United Presbyterian Church in the U.S.A.

November 1971

W - book - Mission Theory 6/18/95

1st mission summit - recover mission for the church  
Today's summit - must recover the church for mission.

18<sup>th</sup> c. - LaCota

19<sup>th</sup> c. - William O'Connell, 1828

Vernon + Anderson - universal principle of practice  
Theory grows out of experience.  
Scientific approach to mission.

Treston - last missionary theoretician  
Tension - betw. emergent practice

20<sup>th</sup> c. - mission theory has been absorbed by mission theology. (Edwards + others)

Warneck

Schmidlin - mission theory = a scientific system of the laws of spreading the gospel/church.

Goodling Phillips - rejects "practice better than theory" syndrome.

1950s - Willinger challenges 19<sup>th</sup> c. theory of "the plan of the church" = the goal of mission

missio-dei-schme Hoeksema type - Church is neither the criterion nor the goal of mission. The goal is the Kingdom of God.

1960s. Kruse - end of colonialism + the breakup of missio-dei theories.

Steps Schiff - Benziger Converting individuals + getting them into churches and planting indigenous Christian communities.

Holistic Mission originates with the Missio Dei, and is driven by which the message of ~~of~~ salvation in J. Y. ... is presented by a foreign agency

- 7
- 1) Most situations mission is an intercultural movement
    - identifying models
    - recognize both 2-way culture impact.
    - correlate with system w. the mission
    - trace strands + renewal
    - maintain dialectical relationship to Bible teaching on mission
    - decenter the mission for globalization



# response ABILITY

AN EDUCATIONAL FEATURE from the  
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RESPONSE-ABILITY is an occasional publication of the Division of Corporate and Social Mission which seeks to share perceptions and judgments on current social issues, critical mission challenges and emerging trends confronting the church, as it witnesses in word and deed, individually and corporately, to God's Word in the world today.

This summer 1984 issue is dedicated to the centennial anniversary of the Protestant mission presence in Korea, an event we celebrate this year. From that perspective, this issue of RESPONSE-ABILITY attempts to do two things: (1) it seeks, in retrospect, to discern those critical elements in the original Korean tradition which joined with the particular way in which the Christian message was brought to that country to make the Korean Church one of the most dynamic church communities in the world; and (2) it also attempts to identify within the historical experience of the Korean Church those elements whose meaning transcends the Korean scene and, because they are of universal significance, address us, the church in the U.S.A., with a powerful Word of Judgment and Grace.

WITH  
THE  
MINJUNG  
(PEOPLE)  
OF  
KOREA:  
  
ONE  
HUNDRED  
YEARS  
IN  
MISSION  
TOGETHER

한국민중과 함께 선교백년

KOREAN THEOLOGY - MINJUNG

# WITH THE MINJUNG (PEOPLE) OF KOREA:

한국민중과 함께  
선교백년

The meaning of the centennial celebration of the Presbyterians in Korea is brought out by what is perhaps the fact of the greatest importance for the mission of the church today: the emergence in the 1950s and 1960s of a new world church community out of the breakup of a colonial structure of the world that had lasted through World War II. During those two fateful decades, forty-eight new nations rose from the underside of history to impact the world system with their agendas. As these new nations emerged onto the world stage, so also did the churches that had developed in those former colonial settings.

This new world church is an amazingly vital and vibrant church, visible and vocal, with a distinctive theology of its own, couched in the theological vernacular of the Third World. That theology represents the fruit of the day-to-day struggle of the Christians in those lands to interpret the Gospel to their contemporaries. Through preaching, teaching, song, story, dance and drama, these churches in former colonial settings have inserted the Gospel into the living situation of their people. They have related the Gospel to the living questions their people are asking, not so much about the past, as about the future. The Korean Church, as it emerged out of thirty-six years of Japanese colonial domination, is an illustrious example of this new world church.

A dialogue has been developing between this new world church and the churches of the "Old Christendom," a dialogue in which we, the churches of the West, are addressed by a powerful Word of Judgment and Grace, spoken to us by the Third World churches. In this dialogue, we, the churches of the West, have much to learn. In this dialogue, we will be transformed on both sides.

## Minjung Theology

As one seeks to understand Korean Christianity, in its homeland as well as in its overseas diaspora, an important clue is to be found in particular in Minjung Theology. This orientation of a significant part of the Korean Church, beyond doubt, has contributed much to making of Christianity the historical fulfillment of four-thousand years of Korean cultural tradition. Minjung Theology, which provides the central theme to this summer 1984 issue of RESPONSE-ABILITY, expresses the historical experience of a church that identified itself

with those who are oppressed politically, exploited economically, and alienated socially. It was the theology of a church that consciously opted to use the *Hangul*, the despised and neglected Korean vernacular script over against the Chinese, the accepted medium of the educated and powerful.

Differently from Latin American Liberation Theologies which owe a debt to Marxist analysis, Minjung Theology arises out of the cultural soil of an original Korean tradition that spans over four millennia. *Minjung* is a Korean word composed of two Chinese characters: *Min* meaning *the people*, and *Jung* meaning *the mass*. Literally, then, it could be rendered into English as *the mass of people*, or *the common people*.

Central to Minjung Theology is the figure of Jesus Christ which gives that theology a strong evangelistic projection. The countenance of the Jesus of Minjung Theology is that of one who, in the midst of suffering and death, rejoiced in the life of the common people. It is the Jesus who wept and laughed with the common people. It is the Jesus who did not refuse the very costly perfume poured on him by a beautiful woman. It is the Jesus who, at a gravesite in Nazareth, shouted: "No, he is not dead!"

Equally central to Minjung Theology is the figure of the common people – a people that, in its unending struggle against the powers of death, does not become cynical nor see itself defeated. Many stories are told of Korean students who, beaten up by the police, did not beg for mercy. Though brutalized by a repressive government, these students have not thereafter rejected justice and love. Even when silenced by the government's overpowering repressive apparatus, these students continue to harbor a deep, abiding sense of joy. Though tortured and subjected to long jail sentences under most harsh conditions, they are full of life. Korean Christianity, a Christianity of the common people, has learned the wisdom of life and joy from its students, its labor movement, from the *Minjung* – the oppressed people of Korea.

Minjung Theology has made its own many of the symbolic motifs that have originated in the millenary culture of Korea. A case in point is the symbolism of the Korean masked dance which, in Minjung Theology, becomes a vehicle carrying profound theological meaning. The Korean masked dance is a village ritual in which the little people, the common people, join in dancing. As they gather in the dance, they shout together, they laugh together. They laugh at the pretensions of political and religious rulers. From within the dance, a prophetic voice arises, the same voice of the angry prophet of Israel.

Another example is the taking into Minjung Theology of the category of *Han*, the resentment of the wronged and oppressed, which is a traditional Korean cultural motif steeped in the folklore of the common people. How this original material is reworked in Minjung Theology can be seen in the adaptation of several literary sources, such as Yun huong-kil's *Changma* (or, *Rainy Season*), a popular

# ONE HUNDRED YEARS IN MISSION TOGETHER

novel in which the *Han* of the wronged young farmer who is taking to the hills to join the resistance against the oppressors is transformed into a snake – an interesting twist on the middle-eastern biblical symbolism attached to the snake.

## Korean Challenge to the American Church

This Korean Christianity of the common people presents a special challenge to the American church. That challenge is, at least, on two fronts.

On one hand, Minjung Christianity highlights by contrast the predicament of a prosperous American church. In the light of the American church's close identification with the dominant American sub-culture of success, Minjung Theology raises beyond a doubt a critical mission question for a church such as the Presbyterian Church (U.S.A.). On the other hand, the Korean Christianity of the suffering people presents us in the U.S.A with a galling reminder. We realize how deeply implicated we are as a nation in the present sad state of affairs of South Korean civil and political liberties, because of our overwhelming military presence in that country for two generations.

As to the first challenge, it might seem, at a superficial level of analysis, that, as in Minjung Theology, we in the U.S.A. also speak the language of the people and make their categories ours. However, the portion of American Christianity of which we are a part ordinarily lacks, that theological perspective of the poor and the oppressed which Bonhoeffer used to portray as "doing theology from below." Thus, our cultural relevance is often uncritical. It lacks that element of challenge, that dialectic cultural distance, which enables Minjung Theology to speak for the poor and the oppressed.

For the Gospel to be heard as relevant in society, it must speak of things that are real in the lives of its hearers. It must, therefore, begin by accepting issues and models as these are culturally offered. This the church does well enough in our American culture.

But relevance is not enough. The Gospel must, at the same time, challenge the whole worldview of its hearers. It must cause them to question things they have never questioned before. It must bring them to the place where they hear spoken to their whole world of understanding and experience that Word of Judgment and Grace which marks the end of one world and the beginning of another, a death to the old and a new birth. Therefore, this is the question that Korean Christianity presses upon us: Is it because the critical relationship of the Gospel to American culture has been so blunted that we, who have seen ourselves for so long as the guardians and sustainers of that culture, are now impotent to challenge the central philosophy of our society?

The same question can also be put in another way. An enormous amount of American theology has been pre-occupied in recent years with the question of restating the Gospel so as to make it relevant to a post-modern culture. The historical experience of the Korean church underscores for us again that such a restatement can be done in one of two ways.

It can be done by embracing modernity or post-modernity

---

*Wishing fervently for Peace  
Stepping on this fiery hot earth  
The soles of my feet are burning*

*Moon ik-kwan*

---

as the fundamental frame of reference providing the models and the axioms into which the Gospel is to be fitted. In our American culture, the pressure that the restatement be done in those terms is pervasive. We are under a continuous barrage, from the Right as well as from the Left of the American church-and-society continuum, to undercut the currency of the Gospel.

By contrast, Korean Christianity shows that such a restatement can be done in a truly missionary way. Standing within the tradition of Christian faith, worship and discipleship, and taking the biblical axioms as fundamental, we can seek to bring the Word of God to bear upon all that comes to expression in our culture. The historical experience of a genuinely evangelistic church, such as the Korean, shows that standing squarely within the tradition of historical Christianity does not in the least mean advocating a biblicist fundamentalism, because both fundamentalism and liberalism are the twin products of the Enlightenment rationalism.

What the Korean Church presents as a challenge to us is a kind of discipleship that is open to one's culture as well as to the testimony of Christians from other cultures. Such discipleship is totally committed to obedience to Jesus Christ as he, in the countenance of the poor and the oppressed, leads us along the way of the cross. Korean Christianity reminds us that only to such discipleship the promise of the Holy Spirit is given, both to convict the world and to lead the church into the truth.

The second front on which Korean Christianity challenges us is where it makes us take responsibility for the consequences of the pervasive military presence of the U.S.A. in that country for two generations. Of the two wars that the U.S. has fought in Asia after World War II, the first was in Korea where, from 1950 to 1953, the U.S. poured over one million people and \$50 billion in an armed struggle against the Communist forces of North Korea. The American military presence, inclusive of nuclear weapons, continues in Korea.

The American role in the transformation of South Korean society illustrates the adverse effects a dominant, outside military presence can have in a Third World country, even when that presence is meant as a bulwark against aggression from other sides. The nature and extent of that negative effect, as exemplified in South Korea, can be highlighted by just a few references.

There have been in South Korea two military coups, in 1961 and 1979-80, none of which was justified by a serious national crisis. After each coup, all political parties were abolished for a time, and only reinstated in token form. Progressive tightening of political surveillance, steady disregard for human rights and due process of trial and punishment, have come to characterize present day Korean society. The militarization of the South Korea social order has been further advanced by the pervasive infiltration of traditionally non-military institutions and careers by military personnel.

There is no doubt that gross human rights violations and the indefinite blocking of political democracy in South Korea

have certainly not been sought by the United States and, at times, they have even been actively opposed by the U.S. authorities. Yet, the irony of a policy that intended "to make the world safe for democracy" and which has resulted in a pervasive and sustained abridgment of political and civil liberties is a humbling one for us in the U.S. The churches and the universities are the only remaining arenas of open dissent in South Korea.

### **Korean Dynamism**

As one considers the prospects for church and society in South Korea, a sign of hope is to be found in the fact that, in spite of the repressive character of a deeply militarized social order, South Korean society has been rapidly and dynamically changing. It is this very dynamism of that society, exemplified in its church as well as in its economy, which will at the end make it impossible for the military to control society for an indefinite period.

This dynamism is very visible in the Korean church. Both

in its homeland and as a diaspora in Japan, the U.S.A. and elsewhere, the Korean church has been developing a wealth of multiple and complex relationships with the Christian world community, from whose life and mission the Korean church freely draws and to which it also abundantly contributes out of its many strengths. A church such as that cannot be bottled up by an authoritarian government, nor can it be kept frozen in that quietist "Babylonian captivity mentality" of Japanese occupation vintage which still characterizes large sections of the membership.

In a parallel way, an increasingly more complex, sophisticated and internationally-oriented South Korean economy, whose values and priorities are shaped in the market place of the world, cannot for much longer be contained by force at home.

It is therefore under these signs of hope that we, in the Presbyterian Church (U.S.A.), salute the Korean Christian community in its homeland and in its overseas diaspora and join with the whole People of Korea in the celebrations of the first centennial anniversary of the implantation of Protestant Christianity in the peninsula.

## **Heart's Fire**

Heart's fire —  
forest fire in howling wind  
flame and burn!  
Flare up as sword from pursed lips  
piercing painful flesh  
tearing out every joint!  
Heart's fire —  
rather be an ocean,  
long cold night on wooden floor,  
an ocean of fire,  
spewing flames of oil,  
scattering soot, blackening empty sky.  
Heart's fire —  
stream of blood through valley snows  
swell and flow!  
Not just fists,  
not just fists that strike me,  
oh, fire in my heart,  
burn, flaring, wailing!  
I'd rather be an ocean baring teeth,  
scattering soot, blackening empty sky,  
I'd rather be an ocean of fire.

# THE HISTORICAL CONTEXT of the Church of the Minjung

## I: The Early Background

According to tradition, Korean history dates back to 2333 B.C., when *Tangun*, the son of a bear, founded the Kingdom. In early history, it appears that tribal communities developed and matured in three states: *Koguryo* in the North, *Silla* and *Paekche* in the South. It was during this era, known as the Three Kingdom Period (57 B.C. – A.D. 668), that Korean recorded history began. During this period Buddhism was introduced into Korea by the Chinese.

By 668, with the help of the Tang Dynasty in China, *Silla* had unified Korea. However, in the latter part of the 7th century, the power of the *Silla* Dynasty began to be weakened steadily. There were several reasons for this decline. The hereditary nature of the government positions had resulted in a ruling elite which was restricted to members from a few clans. These family factions were constantly vying for power and influence, weakening the central government.

Out of all of this political chaos, a new leadership finally emerged. In 918, Wan Kon defected his opponents and founded the *Koryo* Dynasty. He immediately instituted several new ordinances and reforms. One such change was in the land ownership system. All property was declared to belong to the government and the high officials. Another group that received land from the government was the Buddhist priesthood. During this period Buddhism reached its height of power. This aristocracy supported Buddhism because it promised happiness for the ruling class, Buddha's protection for the king. The priests gradually became powerful landowners, and their influence on political decisions greatly increased. Toward the end of the fourteenth century, Buddhist priests controlled much of the national economy and became *de facto* rulers in many areas.

From 1219 to 1392, the country was in deep trouble. In 1219, the new Mongolian leadership in China invaded Korea and *Koryo* became a tributary state. In the midst of this political turmoil, many ruling elites and Buddhist priests began to exercise their power. This led to excessive exploitation of the *Minjung*, especially the peasants, which in turn resulted in rebellion and unrest.

Because of all these problems, the government desperately tried to institute several reform programs. These programs had a two-fold purpose: (1) revitalization of the nation after almost a century of Mongol domination; and (2) elimination of the social and political abuses of the *Minjung* for which the Buddhist priesthood was held responsible. The persons initiating the reforms were the Confucian scholar-officials (*Sadaebu*) – those who had obtained their positions by passing the civil service examinations.

In 1392, *Yi Songgye*, the newly risen military leader overthrew the *Koryo* dynasty, thus founding the *Yi* dynasty. *Yi* immediately turned the new administration over to the *Sadaebu*, who then instituted their numerous reform programs. All of the estates were confiscated and redistributed to those who had been loyal to *Yi Songgye*.

In addition, Buddhism was deemed unacceptable as the official religion; Confucianism, or more accurately, Neo-Confucianism was substituted. There were several reasons for

this change. Toward the end of the *Koryo* period there was a definite deterioration in the moral and spiritual leadership of the priests. As they grew wealthier and more powerful, they became more corrupt. And in order for the new dynasty to retain its position and increase its own power, it was imperative that the Buddhists lose their influence and power. The administration confiscated all temple property and forbade all Buddhist activities. Not surprisingly, this change received wide support. An anti-Buddhist movement had already started in the late *Koryo* years, as a result of the resentment generated by the priest's manipulation of power and wealth.

Thus, the switch from Buddhism to Confucianism was for most of the *Minjung* a welcome change. But the shift to Neo-Confucianism was not beneficial for the *Minjung*. Basically two classes of social stratification emerged. They were *Yang ban* (mainly *Sadaebu*, i.e., ruling class people) and *Xiang-rom* (slaves, landless peasants, powerless and lower class people).

The Korean Confucian scholars believed that the universe was comprised of two forces: Light and Darkness, Heaven and Earth, Male and Female. These forces were called *Yang* and *Um*. According to these scholars, *Yang*, which symbolized heaven, was superior to *Um*, symbolizing earth. As long as this natural hierarchy was obeyed, the human world and the cosmic order would be in balance, and society would live in harmony and peace. If this hierarchical system was not followed, a state of barbarism and chaos in which human desires have no limit, would result. Thus, according to the Confucianists, a harmonious and orderly society could only exist when a *Minjung* had a fixed position and had a superior (meaning *Yang-ban*) to serve.

Confucianists also taught that the female was created especially for the purposes of procreation and of giving pleasure to the male. They insisted upon the inferiority of women, placing them in the same class as slaves and referring to them as *Xiang-rom*. Here we should identify *Xiang-rom* as the *Minjung* of the time.

From the reign of the King *Sungjong*, (1469-1494) the classical scholars emerged as a new force, and the number of the ruling class increased. And again from the reign of the King *Kusanghaegun* (1608-1623), many independent middle class farmers and wholesale dealers became part of the ruling class. Yet the two distinctive classes of social stratification were evident until the end of the *Yi* dynasty in 1910. In this kind of politico-socio-religious context, Christianity was introduced to Korea in the year 1884.

During the latter years of the *Yi* dynasty, there were many important political events that took place. There was much social unrest and many political revolts by the *Minjung* against the ruling class. Among them, one event deserves special attention. That is the *Tonghak* Rebellion. Among the *Yang-ban* class, the selling and buying of government positions was a common practice. Anyone who purchased an official position would generally reimburse himself through extortion. Taxes and levies were increased by local and national governments until they reached three or four times

the legal rate. Extravagance, licentiousness and debauchery were the order of the day at the court.

The tears of the *Minjung* fell like the drops of the candle falling on the banquet table. As music swelled in merry-making, so increased the outcry of the discontented *Minjung*. The suffering *Minjung* could no longer remain silent. In 1895, the Tonghaks (mainly poor peasants) rose in rebellion in the South. The Tonghak movement has both a religious and a political significance. Because of the oppression of corrupt officials, they were determined to resist unto death the corruption of the officials who oppressed the *Minjung*. This may be called a truly indigenous *Minjung* liberation, a religious movement.

## II: The Formative Period

When Dr. Horace N. Allen, the first missionary of the Presbyterian Mission Board, came to Korea in 1884 he did not bring God, as it were, in his sandwich bag. God was in Korea from the beginning of creation and God had been working in Korea. Dr. Allen had courage, vision, and a sense of calling. He came to Korea to be a partner with the Koreans to work for the extension of God's Kingdom. In fact, the first Korean Christian was *Yi Ungchan* who was baptized by Rev. John MacIntyre in the year 1876 in Manchuria. This was eight years prior to Dr. Allen's coming to Korea.

The year 1884 was during the *Yi* dynasty period. One of the policies of the *Yi* dynasty toward the West at that time had been that of *Choksa Chongwi* ("Expel the Wrong and Defend the Right"). This policy was evident in a series of persecutions of the Catholics (who came to Korea in 1784) and in an uncompromising closed-door policy toward the Western powers. The official ban on Western religions was not lifted. Therefore Dr. Allen arrived in Korea in September 1884 through the "back door" of the American legation, which appointed him the legation doctor. With his Western medical skills, he gradually gained the favor of the royal family and laid a foundation for future mission work. On April 5, 1885, Rev. M. G. Underwood, a Presbyterian missionary, and Henry Apenzeller, a Methodist missionary, and his wife joined Dr. Allen. As time passed, the missionary community grew and carried out a considerable amount of medical work.

The next breakthrough for the American Protestant mission was the opening of a school for girls in 1885. The doors that the missionaries could open through education were for girls (who were considered to be inferior creatures) and also for boys of the *Minjung*. The sons of the *Yang ban* were not attracted to those schools.

Since Christian evangelism was still banned, the work of the mission had to be among the *Minjung*, and it had to be a secret and underground work. The early missionaries tried to gain the favor of the government, to be cautious and patient in doing their work, to gain the confidence of the government and the people. Thus, on the one hand, the missionaries' community was using the good offices of the American legation and, on the other, they were slowly penetrating the lower class, i.e., the *Minjung* of the Korean society.

However, there was a major breakthrough for the missionaries. They found the *Hangul*, the Korean vernacular script, despised and neglected. They picked it to study, using it to communicate to the *Minjung* of Korea. Thus, the medium of their language was the language of the *Minjung*, although they found the Chinese language was the official written

language of Korean officialdom and among the *Yang ban* class. Thus, the medium of *Hangul* encouraged and facilitated the contact of the Christian message and of its bearers – missionaries with the *Minjung* in Korea. This was the beginning of the process of rehabilitating the language of the Korea *Minjung* who were oppressed, exploited, alienated, and kept uneducated in cultural and intellectual matters. Then, the first great event took place in Korea: the translation of the Bible into *Hangul*. The translation of the New Testament began in 1887 and by 1900 the whole Bible was translated into the Korean vernacular language. Other books and tracts were also published; and the circulation of these and the Bible became the most effective strategy of the missionaries in spreading the Gospel of Jesus Christ.

In January 1893, the early missionaries adopted a very significant mission policy, which was called the "Nevius Method." The four articles of the policy are as follows:

- (1) It is better to aim at the conversion of the working classes than that of the higher classes.
- (2) The conversion of women and the training of Christian girls should be a special aim, since mothers exercise so important an influence over future generations.
- (3) The Word of God converts where man is without resources; therefore, it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible.
- (4) The mass of Koreans must be led to Christ by their own countrymen; therefore, we shall thoroughly train a few as evangelists rather than preach to a multitude ourselves.

After the *Tonghak* movement (1895) was crushed by the government, the countryside was wide open for missionary penetration. Missionaries went deep into the countryside and made contacts with the *Minjung* who were associated with the *Tonghak* movement. Then Christianity was accepted by the *Minjung* in fighting for justice, equality, and human rights. Christianity became a politically oriented faith and a religion of hope and power for the oppressed and suffering *Minjung*.

During this period the major emphasis of Korean Christianity was to achieve equality of human rights, and social justice for the Korean people. The *Minjung* were enlightened and inspired by the analyses of current situations and problems. They were stirred up against the administration and illegal judgments of government officials. An important historical event of the Korean Christians was the "Common Meeting" of a cross section of the *Minjung* with common concerns.

There was a butcher whose name was *Park Song-Chun*, belonging to the *Xiang-rom* class who attended the meeting and became a Christian. Later he led the "Butcher's Liberation Movement" from 1895 to 1898. He was one of the founding members of the *Seungdong* Presbyterian Church in Seoul. These gatherings of the "Common Meeting" spread throughout the countryside.

Since the missionaries had to do itineration to reach the *Minjung*, they had to train more Korean Christian leaders who could go with them. Thus, Dr. Samuel A. Moffett founded a theological institution (which is the Presbyterian Theological Seminary in Seoul) in 1901. The missionaries gradually ceased to be pioneers and to do direct preaching to the *Minjung*. They became the organizers or managers, directing and supervising the Korean Christians' evangelistic



enterprise. They would make occasional trips into the countryside, visiting newly organized churches (which used the "Comon Meeting") and administering sacraments.

The Korean churches widely used the Bible as a very important tool for evangelizing Korea. The Bible became the greatest factor in evangelization. The Korean church derived her power, her spirituality, her great faith in prayers, her liberation from the fact that the whole church was saturated with knowledge of the Bible. The Bible study and training classes constituted the most unique and most important factor in the growth of the Korean Church.

The *Minjung* in Korea responded to the Christian message. The motives and reasons for the response, in great measure, were to alleviate their social and political condition. This was true particularly after 1895. Certainly, because the Christian message gave some hope to the *Minjung* (the outcasts), political oppression was another cause for the increase in believers. The *Minjung* felt that they had reached the bottom of misery.

### III: The Japanese Occupation

The year 1905 was a fateful year for the Korean people. That year Korea lost its independence and sovereignty and became the protectorate of Japan. The Treaty of Protectorate robbed the Kingdom of Korea of its diplomatic rights to deal with foreign powers. The Japanese established the office of governor general under the Korean king to control the Korean government. For the Korean people this meant that their historical contradiction was no longer merely an internal social contradiction, but between the Korean people and the Japanese power. Independence and the expulsion of Japanese power from Korea became the main concern of the Korean people.

In this political situation, Korean Christians were not exempt from a sense of national crisis and national humiliation and an intense anti-Japanese feeling. The missionaries also felt keenly the estrangement between the Korean people and the Japanese which seemed to presage a general uprising. They not only understood the hopelessness of fighting against the Japanese Imperial Army for a lost cause, but also foresaw the danger of making the young Christian church a political agency. It seems that missionaries were successful in de-politicizing the Korean Christian through mass revival meetings. The main features of the several revival meetings held in 1907 were the confession of sins after a sermon convicting the people for their sins, loud prayers, and various forms of collective emotional expressions. These revival meetings brought a deep sense of fellowship among Christian communities and a moral transformation of individual lives. However, the Christian message was no longer geared to the social and national crisis of the Korean *Minjung*, but was limited to the rigid and narrow definition of the salvation of the soul. The Korean Christians' aspiration for national "salvation" was completely ignored; and the

missionaries' tight control of the Korean Christian community stifled the dynamic and the autonomous Christian "koinonia" which could have responded better to the historical predicament.

August 29, 1910, was a day of national humiliation for the Korean people. This was the day when Korea was formally annexed to Japan. The Korean people lost their country and became enslaved as subjects of the Japanese military rule. The *Yi* dynasty formally ended and the right of government was transferred to the Japanese Emperor.

The Korean people never accepted the authority of Japan as legitimate. For the Korean Christians, political neutrality was not possible whether they were in the church or outside of it. Living under the oppressive Japanese rule was inevitable suffering for a powerless *Minjung*.

Under the extreme conditions of political oppression, economic exploitation, and social alienation by a foreign regime and internal control by the missionaries, the Korean Christians had no positive outlet to express their feelings and aspirations other than in their dream in the Biblical language. But those dreams were not empty dreams; they were powerful for their historical self-understanding. Here, Korean Christians found the God of the Exodus most meaningful for their historical condition. For example, a preface to a Sunday School lesson states:

"The Book of Exodus is written about the powerful God, who liberated the people of Israel (interpreting it as Korean people) from suffering and enslavement, and made them the people who enjoyed glorious freedom; God appeared as Yahweh before Israel, and as the whole and just God. God exists by oneself and of oneself, God has sympathy, and God is the Saviour. Exodus is the book of the miracle of God's liberation of the people of Israel from the power of Pharaoh (interpreting him as Japanese Emperor) with God's power. God has saved Israel first and established it holy. This book is a foreshadowing of the redemption love of Jesus in the Gospels and of God's power that cleanses, that is, the miracle of the grace shown forth."

The struggles of the Korean Christians for independence and social justice were persistent despite the regulation concerning meetings (1910) and that of guns and explosives (1912). The continuing efforts of the Korean Christians' struggles became the spiritual backbone of the March First Independent Movement of 1919. From 1896 to 1898 many intellectuals, merchants, and industrialists organized an Independent Association. With the help of the *Minjung* who participated in the *Tonghak* movement in 1895, the Independent Association formed a society which later led the March First Independent Movement. These people had the consciousness of the struggle of the *Minjung* for liberation. Perhaps, this movement was the broadest in scope of the *Minjung* liberation movement. Of the people who constituted the movement, peasants were 48 percent; Christians, 22 percent; and ordinary men and women in their twenties, 30 percent. With 22 percent Christians, we could say that the Christians provided much of the leadership of this movement. Unfortunately, the March First Independent Movement was crushed by the Japanese Imperial Army.

The Japanese government strongly enforced the policy of Japanese ultranationalism in Korea. According to that policy all values and institutions come under the Imperial  
(continued on page 10)

# (South) Korea

## People

**Population** (1983): 40 million.

**Annual growth rate:** 1.6%.

**Ethnic groups:** Korean; small Chinese minority.

**Religions:** Buddhism, Christianity, Shamanism, Confucianism.

**Language:** Korean.

**Education:** Years compulsory, 6; Number of students: 9,951,000. Attendance – of those eligible, 91.65% attend middle school, 56.8% high school, and 13.9% college (1980). Literacy – over 90%.

**Health:** 1 doctor/1,554 persons (1979). Infant mortality rate – 32/1000 (1982). Life expectancy – 68 years (1979).

**Work force:** (14,722,000 in 1982): Agriculture, forestry, and fishing – 30.6%. Mining and manufacturing – 22.4%. Services – 47%.

## Geography

**Area:** 98,500 sq. km. (38,000 sq. mi.); about the size of Indiana.

**Cities:** *Capital* – Seoul (1980 pop. over 8 million). *Other major cities* – Pusan (over 3 million), Taegu (1.7 million), Inchon (1 million), Kwangu (727,000), Taejon (651,000).

**Terrain:** Partially forested mountain ranges, separated by deep, narrow valleys; cultivated plains along the coasts, particularly in the west and south.

**Climate:** Temperate.

## Government

**Type:** Republic, with power centralized in a strong executive.

**Independence:** August 15, 1948.

**Constitution:** July 17, 1948; revised 1962, 1972, 1980.

**Branches:** *Executive* – president (chief of state). *Legislative* – unicameral National Assembly. *Judicial* – Supreme Court and appellate courts, Constitutional Court.

**Subdivisions:** Nine provinces, four administratively separate cities (Seoul, Pusan, Inchon, Taegu).

**Political parties:** *government Party* – Democratic Justice Party (DJP). *opposition Parties* – Democratic Korea Party (DKP), Korean National

Citizens Party (KNCP).

**Suffrage:** Universal over age 20.

**Central government budget** (1983 projected): Expenditures, \$13.9 billion.

**Defense** (1983 est.): 6% of GNP; about one-third of national budget.

**Armed forces** (1982): About 600,000 active.

**Flag:** Centered on a white field is the ancient Chinese symbol of yin and yang, a divided circle of interpenetrating red (top) and blue (bottom), representing the union of opposites. At each corner of the white field is a different trigram of black bars, symbols of the elements from the ancient pan-East Asian *I Ching* or "Book of Changes." Together, the yin-yang and the four trigrams represent eternal unity.

## Economy

**GNP** (1982): \$65.944 billion.

**Annual growth rate** (1961-81): 8%.

**Per capita GNP** (1982): \$1,680.

**Consumer price index** (1982 avg. increase): 7.3%.

**Natural resources:** Limited coal, tungsten, iron ore, limestone, kaolinite, and graphite.

**Agriculture, forestry, and fisheries:** 18.1% of 1982 GNP. *Products* – rice, barley, vegetables, fish. *Arable land* – 22% of land area.

**Manufacturing and mining:** 35.3% of 1982 GNP. *Products* – Textiles, footwear, electronics, shipbuilding, motor vehicles, petrochemicals, industrial machinery.

**Social overhead capital and other services:** 46.5% of GNP.

**Trade** (1982):

*Exports* – \$23.5 billion: textiles (\$5.4 billion); transportation equipment (\$3.4 billion), base metals and articles (\$3.1 billion), electrical products (\$2.1 billion), footwear (\$1.2 billion), fish and fish products (\$0.8 billion).

*Major markets* – U.S., Japan, European Community, Middle East.

*Imports* – \$24.3 billion: crude oil (\$6 billion), grains (\$0.9 billion), machinery (\$4.4 billion), chemicals and chemical products (\$1.8 billion), base metals and articles (\$1.7 billion), transportation equipment (\$1.4 billion). *Major suppliers* – Middle East, Japan, U.S.

**Official name:**

**Republic  
of  
Korea**



# (North) Korea

**Official name:**

## Democratic People's Republic of Korea

### People

**Population** (Jan. 1980 est.): 19 million.

**Annual growth rate:** 3.2%.

**Ethnic groups:** racially homogenous.

**Religion:** Religious activities essentially nonexistent since 1945.

**Language:** Korean.

### Education:

Years compulsory – 11.

Attendance – 95% (est.).

Literacy – 95% (est.).

**Work force:** (6.1 million):

Agriculture – 48%.

Other – 52%.

### Geography

**Area:** 121,730 sq. km. (47,000 sq. mi.).

**Cities:** *Capital* – Pyongyang.

*Other cities* – Hamhung, Chongjin.

**Terrain:** Numerous ranges of moderately high and partially forested mountains and hills separated by deep, narrow valleys and small cultivated plains.

**Climate:** Warm and sunny summers, cold winters.

### Government

**Type:** Communist state, one-leader rule.

**Independence:** September 9, 1948.

**Constitution:** 1948, revised 1972.

**Branches:** *Executive* – President (Chief of State); Premier (Head of Government).

*Legislative* – Supreme People's

Assembly.

*Judicial* – Supreme Court, Provincial, city, county, and military courts (subordinate to Supreme People's Assembly).

**Subdivisions:** 9 Provinces, 4 municipalities, 3 special urban districts.

**Political parties:** Korean Workers (Communist) Party.

**Suffrage:** Universal at age 17.

**Flag:** Two blue horizontal stripes, top and bottom; two white narrow stripes; and a wide red center band on which appears a red star in a white circle.

### Economy

**GNP** (1978 est.): \$10.4 billion.

**Annual growth rate** (1978 est.): 7.2%.

**Per capita income** (1978, in 1975 U.S. dollars): \$570.

**Natural resources:** Coal, metallic ores, iron, zinc, lead, gold, silver, tungsten, molybdenum, hydroelectric power.

**Agriculture:** *Products* – rice, corn, potatoes, fruits, vegetables, tobacco. *1978 gross weight* – 6 million metric tons.

**Industry:** *Types* – mining, steel, cement, textiles, petrochemicals, machines.

**Trade** (1978): *Exports* – \$965 million: machine tools, semirefined metals, chemicals.

*Imports* – \$900 million: machinery and equipment, petroleum, foodstuffs, coking coal.

*Partners* – USSR, China, Japan.



(The Historical Context, continued from page 7.)

Authority of the Emperor. Hence, the government, the military, business, all truth, beauty, and morality belong to the institution of the Emperor. The infamous Education Rescript was an open declaration of the fact that the Japanese state, being a religious, spiritual, and moral entity, claimed the right to determine all values. This was the spirit of Japanese national policy which was combined with the doctrine of the divinity of the Emperor. This belief, championed by the Japanese military as the holy army of the Emperor, launched the mission to bring the "light of the Emperor" to Korea.

The Korean church moved into a new political situation from the 1920s. The oppression, exploitation, and alienation of the Japanese government toward the Koreans became very cruel. Physical tortures and imprisonments were common practices. The missionaries at this period were products of the early 20th century fundamentalism and they knew only to emphasize the "salvation of souls." Also, in order to do their mission work, they found it necessary to collaborate with the Japanese authorities. Yet, toward the end of World War II, they were expelled from Korea. Now the Korean church had to carry on her mission by herself. The Christian persecution continued with the end of World War II in 1945. We may characterize the Korean church as the following:

- (1) She lacked an historical consciousness;
- (2) She yielded to the enforcement of worship at the Japanese Shrine (Shintoism);
- (3) She was under the sway of fundamentalistic dogma and imported theology; and
- (4) She became a captive to those who were striving for ecclesiastical authority. Evidently this was the period of the "Babylonian Captivity" of the Korean church history.

#### IV: The Contemporary Church

The 36-year-long Japanese role in Korea ended after World War II when the country was divided with the Americans holding the South and the Soviets the North. Prior to 1945, North Korea held the majority of Christians in the undivided country. With the division, many of these Christians fled to the South. Many who remained, suffered persecution. Practically nothing is known of the church or of the activity of Christians in the North today – except in the negative. In other words, what is known is that no church buildings are in use, no public worship is allowed and no Christian activity is identified. However, unofficial reports indicate that there are home gatherings of Christians, apparently on lines similar to the house church movement that survived in China through the Cultural Revolution there. Nothing is known of their number or the nature of their activities. However, in South Korea, the situation is different. The Korean church is one of the fastest growing churches in the world today.

In 1948, with American support, Dr. Syngman Rhee became president of the Republic of Korea. America withdrew its military forces from Korea in 1949. On June 25, 1950, North Korean forces invaded the Republic of Korea. The war continued until 1953, even though Armistice negotiations began in July 1951. Syngman Rhee continued to serve as president until April 1960, when university students and others, rioting in protest against irregularities in the presidential election of that year, forced him to step down. The new National Assembly named Dr. Chang Myon prime

minister. His government was ousted in a military coup in May 1961.

During the Korean War and the political turmoil, the Korean church was still in the "Babylonian Captivity." The leaders of the Korean church were overwhelmingly fundamentalistic, sectarian, ritualistic, and formalistic. Most Protestant churches have not changed their beliefs, attitudes, and theologies for forty years (1928-1960). In spite of significant contributions toward self-awareness and nationhood by the church, the majority of the leaders were not influenced by the contemporary trends of the world church. Furthermore, the feeling of regression which occurred during the Japanese occupation continued to dominate the mood of the church even after the liberation of the nation. The church lacked a guiding concept in a changing world. Due to strong foreign influences, indigenous theology was not developed. "The other world" and "salvation of souls" fundamentalism discouraged any meaningful social involvement of the church. As a result, the Korean church was alienated from the society, and contributed very little or nothing at all toward the issues of social justice. Nevertheless, the Christian community grew and the estimated numbers were 1,000,000 church-goers, of which many were refugees from North Korea.

Then the political atmosphere was drastically changed. After two years of military government under General Park Chung Hee, civilian rule was restored with the advent of the Third Republic in 1963. Park was elected president in October 1972. One year after he was re-elected for the third time, Park proclaimed a national emergency. He initiated a series of reforms to cope with domestic and international situations, including an amendment to the constitution enabling him to run the country for a further six years. On October 26, 1979, Park was assassinated and Choi Kyu Hah became president. While the power was maintained by Gen. Chun Doo Hwan, Choi released political detainees and promised a series of political reforms. Student demonstrations turned to violence and there was a major insurrection in Kwangju. Choi resigned on August 15, 1980, clearing the way to power for Gen. Chun Doo Hwan, who was elected president on August 27, 1980.

During the Park and Chun regimes, there was a very rapid economic growth. The basis of this high growth was a heavy dependence upon foreign capital and technology. The main axis of the growth was export-oriented industries of the labor-intensive kind. Such a priority emphasis on industrialization in economic strategy brought about imbalance, dependence, and many other serious problems. Because the development process was dominated by the government, there arose a phenomenon of centralization of power. The consequent low-wage policy for laborers and low-price policy for agricultural products brought about the *Minjung's* discontent. This unhappiness in turn brought political repression, which is the opposite of democratic political development. There rose also serious social problems: a widening gap between the rich and the poor; a deepening of the socio-economic gap between the rural and the urban areas; rapid urbanization; massive migration of the rural population into urban centers, especially Seoul; sacrifice of the rights and welfare of workers; ecological disruption; and other invisible social costs. Cultural values lost were restriction of freedom of speech and publication, caused by the concentration of power in the hands of a few. This resulted

in the wide-scale suppression of intellectual freedom.

As of now the Korean church has a real tension between the two types of Christians. One group is still holding on to the fundamentalist belief of Christian life. This group is still in the "Babylonian Captivity" of the years between 1920-1960. While these Christians are not interested in the social and political affairs of life, they are enthusiastically evangelistic. They believe in prayers. Almost without exception, every church holds before daylight prayer meetings daily. They fast often and hear high pressure preaching. Their prayers are for personal petitions and for the conversion of relatives. Intercessory prayer for others is almost nil. Another important aspect of this group is the charismatic movement which has spread considerably in most churches. It appears that the main reason their fundamentalist belief has not changed is that many Christians know the risk involved in a struggle for freedom. Persecutions under the Japanese, under the communists for many from the North, and under the present totalitarian regime, have forced them to be realistic about church and state. One of the major criticism should be directed to their naive understanding of the Christian truth. The principle of the separation of church and state must include the right of disobedience. But they have failed to

## Christians in North Korea

Since the liberation from the Japanese colonial rule in 1945, the Church of North Korea has experienced serious trial under the Russian occupation and later Communist regime. The Church opposed the policies of the newly established Communist regime which was considered to be atheistic. On the other hand, the Communist government perceived the Church to be an extension of U.S. imperialism. By 1953, when the Korean War ended, the churches in North Korea virtually disappeared, and many Christians fled to the South.

There have been many changes in Asia during the last 30 years. In China the Church that appeared to be completely wiped out during the Cultural Revolution, opened its doors, and the number increased to several hundreds today, with two theological seminaries open. We believe that a new history of the Christian Church has been wrought in the late Twentieth Century, and that God will be able to do the same work in North Korea. In fact, what happened in the People's Republic of China will also be true of the People's Republic of Korea (North Korea).

In recent years, a gradual change has occurred in North Korea. A small number of overseas Koreans, including Christians, were given special opportunities to visit their long separated families in North Korea. A number of Americans including Mr. Stephen Solars, U.S. Congressman, have visited North Korea. A minister of the Presbyterian Church (U.S.A.) was invited to visit North Korea in 1982, and was allowed to bring Bibles and hymnals. He took two hundred Bibles and 150 hymnals, and presented them to the Christians in Pyongyang. The Government in North Korea officially recognizes that there is no church, but Christian worship services are reported to be held on Sundays in homes.

The question of the continuity of the Christian Church in North Korea and of the forcible separation of ten million Korean families are matters of the greatest concern for the Church in South Korea and in the U.S.A.

understand fully the meaning of this principle and their duty to prophesy and to follow the exemplified life of Jesus Christ.

Yet there is another group of Christians who have not only emphasized the evangelistic aspect of spiritual life but also the "missio-dei" concept. Out of some 8,000,000 Christians in 200 denominations (61 registered with the government), more than 3,000,000 Christians belong to the six major denominations who have membership of the Korean National Council of Churches (KNCC). They hope and pray that the Korean churches get together to witness to the great mission work of God and to manifest the commitment of the whole Christians in Korea to the cause of the further expansion of God's Kingdom. This is the real spirit of ecumenism. In order to achieve that goal, since the 1960s the following issues have been considered, even though not yet realized:

- (1) First of all, the Western church-centered relations must be overcome and churches in the so-called mission field must realize their authentic subjecthood.
- (2) Maturity and autonomy (self-determination) should be fully respected in relations and cooperation on the international level. This means that international justice as well as Christian solidarity are integral to the ecumenical relationship.
- (3) Ecumenical relations and cooperation of churches on the international level should be set in the context of secular ecumenical relations with *Minjung* in different nations, and this should also be firmly based upon theological and historical foundations. This means that inter-church relations should include inter-*Minjung* relations for justice and peace.

Since the 1970s, Korean churches have actively participated in Korean society through their pronouncements and actions. The area of participation has been those of social mission and human rights. This social mission includes rural mission, industrial mission, urban mission, and mission work among students and intellectuals. Especially the human rights movement of the Korean churches has forced strong solidarity linkages with democratic forces in the Korean society at large. The missionaries from the Presbyterian Church (U.S.A.), the Uniting Church of Australia, the United Methodist Church in America, Canadian Presbyterian Church, and German Churches, have become co-workers with the Korean church leaders and with all Christians as partners in Jesus Christ. Together with the Korean church, they affirm that they believe in the same God, one Church of Jesus Christ, and one mission to carry out.

For quite some time, theological discussions in Korean were concerned with issues like indigenization, the thesis of secularization, or the scope of political theology. In early 1970 the theme of *Minjung* became a concern of Korean theology when theologians were invited to speak at *Minjung* mission groups such as the Urban Industrial Mission and the Korean Student Christian Federation. The theologians began to learn and reflect upon the experiences of mission work at the grassroots level. However, it was in the latter half of the 1970s that there was a concerted effort to articulate *Minjung* theology. Several articles were written on the theme of *Minjung* and published in various journals. Not all of these were theological. Quite a few were historical inquiries, and others were sociological studies. There were also studies of *Minjung* literature, drama, and art. Consequently, there were lively interactions between theological

(continued on page 14)

# GOD'S PILGRIMS:

## Korean Christians in the United States

One-hundred years ago, in 1884, American Presbyterian missionaries went to Korea to spread the seed of the Gospel. The promise of our Lord now has come true: the seed has come forth, the Church has been founded, schools established, hospitals built, catechumens baptized, the Lord praised, and the Word gone forth.

The Korean Church, however, had to experience many sufferings and pass through agonies such as colonization, the invasion by a Communist army, and political oppression. Out of the experiences of suffering and persecution, a spirituality has been formed which is grounded in Scripture, prayer, and a sense of community. The 100-year history of Christian mission and evangelism in Korean can be summarized by unbending faith in the living God – a faith that strongly resists all forms of human oppression – and evangelistic fervor.

Now, since the relaxation of restrictive immigration laws in 1965, there has been a substantial increase of Korean immigrants to the United States. According to statistics at the end of 1980, the Korean population in the United States has grown to approximately 500,000. The annual increase of the Korean population here is 25,000. It is predicted that the total will grow to 800,000 in the late 1980s and possibly reach one million in this century.

At present, there are 1,000 Korean churches and approximately 1,000 Korean ministers in the United States. It is estimated that a majority of the 1,000 congregations are, in a sense, Presbyterian. More than 230 of these congregations are a part of the Presbyterian Church (U.S.A.). These Korean Presbyterian churches have come into the PCUSA as a result of its overseas mission in the past and present.

Each Korean church is serving an average of 650 Korean people in its location. Based on the expected 25,000 annual population increase, about 40 more Korean churches will be needed each year.

Koreans from many walks of life have immigrated to the United States, and for many reasons. Many come with religious convictions; some are ignorant in this area; others are indifferent. All of them have a basic human need for love, peace and life abundant. But now they find they do not control their own circumstances. They find themselves in a wilderness, living as aliens and strangers, and an inescapable question arises: What is the real meaning of their immigrant existence in America? What is the spiritual meaning of their alien status? "How shall we sing the Lord's song in a foreign land?" (Psalm 137).

The biblical faith, however, presents Korean Christians the vision of themselves as a pilgrim people. Koreans in this country are called by God, like Abraham, to leave their homeland with dreams for "the land of promise." They live in a foreign land as "strangers and exiles," not feeling wholly at home where they are, nor being comfortable any more about returning to the land from which they came. But they are not wandering aimlessly. They have been called "to go out," with visions for a "better country." (Hebrews 11:8-10,

13-16).

Having left behind the security of belonging to just one culture, they are free to dream bigger dreams and to see larger visions than they might have otherwise. But while living as aliens and strangers in a wilderness is uncomfortable, their visions have an unshakable foundation, even God himself. They must, by God's grace, bring themselves to see and to appreciate a new image of themselves.

To go out from one's homeland and live on the cultural and social boundary means to be freed from the dominance of one culture or one society. As the bearers of the image of God, human beings never were meant to live within the confines of nationality or cultural heritage. Human beings can transcend such natural "givens," and dream higher dreams and see greater visions. The life of pilgrims therefore is like the night, when petty concerns recede into the background, giving way to more ultimate concerns and more significant aspirations. God wants his servants to be "in the world but not of the world." That is why, when Jesus called his disciples, they were asked simply to leave everything behind and follow him.

Because the Korean immigrants do not have any political power, they may be ignored and despised by the "principalities and powers" in society. They are powerless, but that is precisely why God has chosen them as special servants.

"Earthen vessels," Paul called the Christians. God can work and manifest himself through powerless "earthen vessels," because through them he can show "that the transcendent power belongs to God and not to us." (2 Corinthians 4:7)

Korean churches in America have been taken out of the security of homeland situations. The churches have been forced to leave many of the institutional activities that were characteristic of their life in Korea. However, the congregations should not yearn for the old days. Korean churches in America need to move in new directions, adapt to new circumstances.

If there are no springs, one digs a well. If there is no ford to cross a river, one builds a bridge. If one has neighbors that are in need, one offers help. Likewise, if Korean congregations do not have a church building facility, they should find an alternative. The Korean congregations should discover anew that the church is a pilgrim people moving across time and space in participation in the mission of Jesus Christ.

The church realized after the death and resurrection of Jesus that it could not longer center its life on a fixed temple of stones, that is itself the living temple of Christ's moving presence. Therefore, the question is, how can the Korean churches, the people of God, move out with Christ into the Korean and American communities?

Once they have this vision, of a pilgrim people with creative potential and a special calling and responsibility, Korean immigrant Christians will be able to sing the Lord's song in this foreign land.

## The Wish

It is a season of splendor  
When the creeks break free to run  
And pussy willows bloom; the buds  
New greens, break through oppressing soil  
The flowers, delicate, paint scenes of joy and hope  
It was the same thirty some years ago  
When one day, in a glorious season  
I became a refugee, not knowing why

Yes, we had thought that it was done  
And that the time had come  
That we could be ourselves  
The hosts of our own houses, in our land  
But why have I become a refugee?  
What crimes have I committed  
That I have had to pack up like a thief  
Collecting someone else's things  
In haste, perplexity, all hidden  
From the neighbor's eyes  
Abandoning my home, my heart  
To travel like a vagabond  
Loathing my luggage  
In the tide of the evening darkness  
We went up to Wonsan for a boat  
There was no boat

At least we had a truck we'd hired in Pyong-Yang  
We drove along the coast  
How beautiful the beaches of the land I left!  
Myong Sa-Ship-Ri, the miles of white sand  
The matching miles of untainted sky and sea  
The smiling infant joy of innocence, the being  
With the one, the changing and unchanging  
The sublime, with a being all its own  
How mystically serene, the far horizon  
Luring always far away  
As if it were whispering "Come to me!"  
And shouting "Stay!" at the same time  
We passed the pines, innumerable groves  
Like parasols of green. They made my heart ache  
The pains of life were born in me, so young a child  
Who would normally play and laugh!

Then there was the magnitude and delicacy  
Of the mountains of Keum Kang  
How I wanted to jump from peak to peak  
Playing hide-and-seek on each, and standing proud  
I wanted to cry out to my heart's content  
To listen to the trails of my own echoes  
"I want to live like this!  
I have the right to live like this!"  
Bang, bang, bang!  
It is a river in our own country  
That we were forced to cross. Hoping for luck alone  
We rolled our skirts and pants up to our thighs  
We were desperate  
Some Russian soldiers fired at us. It was  
our own river. It was a time of peace  
Who were they, these Russians!

Someone high up gave an order

That order made a chain  
That chain bound them and us  
That chain bound him and me  
"Do I know him? Have we met?"  
If only I had met him face-to-face  
It might have been different  
We could have been friends . . . who knows?  
We had no chance to try  
Even before we could question them  
They shot. We were their targets  
Russians firing on Koreans  
It is absurd  
Is it a game? But how dangerous, and real  
And yet I didn't envy them their posts  
Those soldiers dangling at the end of the chain  
And yet, at my endlessly vulnerable position  
I wept  
On the other side at last, we reached a hill  
Escaping narrowly  
We fled, were refugees, not knowing why  
Just sitting on a southern hill  
Just like a northern hill  
I could not laugh at the triumph of escape  
But only weep again  
My laughter having been repressed  
Before I was born

Help! Oh, help me and my people!  
Someone said that all the refugees  
Should go to the camp – a sea of people  
I asked, "Is all of north Korea down here now?"  
I saw Yankee soldiers for the first time in my life  
They all had shiny shoes  
Clean, pressed uniforms  
They were clean themselves  
Just out of the bath, perhaps  
They all chewed gum relentlessly  
They all held strange machines  
They were spraying us with powder, DDT, as if to say  
We'll rid you of the bugs and germs  
You are carrying from the north."  
As if to say, as well, "This rite  
Will authorize you to live in the south  
Like us civilized and free."  
Was this their way of humanitarian benevolence?  
We were all made white, baptized from head to toe  
All white as flour-packers or as homeless nomads  
Roaming in the dust. Weren't we the same  
Once called the bourgeoisie  
Who have been pushed into this plight?  
Some bourgeoisie! We whose very lives depend  
On excess grain from the USA!  
Do I thank them? Curse them?  
Oh, I cannot distinguish friend from foe!

This is how my "Freedom" and my "Dignity" began  
This is how my "Politics" awoke in me  
As my knowledge grows, our plight seems more difficult  
As the dictators sing of "democracy"  
They call "communist" whoever speaks of  
"Rights," "justice," and "freedom"

And innocents are found, imprisoned, tortured, killed  
 The schemes are devilish!  
 To reinforce their power  
 They loan us money, making their pockets fat  
 With snow-balling interest  
 While the weight of our country's debt  
 Strangles the poor  
 How dangerous this "anti-communism" is  
 How mutable!

"Free the poor! Free the oppressed!  
 Free them from the grips of a thousand demons!  
 Jesus set the example: we are merely following  
 His steps." They say: "You are the reds.  
 You're communists, and dangerous."  
 The Christians exiled by the Kim regime  
 Are harassed by the Park/Chun regime  
 Where can we turn now  
 With the Red Sea and the desert before us?

Oh, God help our people to build a bridge  
 Over the Red Sea and straighten the road in the desert  
 To come out victorious from the hell  
 Of hatred and division, to be led in the land  
 Of love, unity and peace!

Spring has returned again  
 Thirty-five springs since I crossed that wretched border  
 The thirty-eighth parallel  
 So arbitrary a division in our history  
 O Korea, where we each are born  
 With marks of death, indelible  
 Yes, it is another spring, another hope  
 My days are turning round and round, and I can see  
 The original point, but cannot get to it somehow  
 My enemies are too many and too strong  
 Oh, Korea! I suffer in my love for you!  
 Let the day come, let me see it  
 All — before my eyes, which have shed so many tears  
 Have finally closed

## 여호와여! 어느때 까지니이까?

(The Historical Context, continued from page 11.)

reflections on the *Minjung* and secular intellectual efforts to articulate the reality of the *Minjung*.

The Asian Theological Consultation, held in October 1979, sponsored by the Commission on Theological Concerns of the Christian Conference in Asia and KNCC, was a high-water-mark in the development of *Minjung* theology. At this meeting, Korean theologians, in dialogue with other Asian theologians, were able to clarify and push further the concerns of *Minjung* theology. There is an ongoing informal discussion group on *Minjung* theology involving about two dozen people from various theological disciplines. These conversations have inspired many books and articles on the theme of the *Minjung*.

In order to formulate *Minjung* theology, theologians, first of all, have tried to clarify the *Minjung* in Korean historical terms. In those attempts the social biography of the *Minjung* has been an important point of reference. In other words, the social history of the *Minjung* liberation movements (such as the *Tonghak* Movement, 1895 and March First Independent Movement, 1919), the *Minjung* religious traditions, and the past and present cultural expressions of the *Minjung* are all being studied. The other important reference point for *Minjung* theology is the Bible and Christian theology. *Minjung* theologians are keen to discover the socio-economic background of the Biblical texts so that these may be studied from a *Minjung* perspective. Of particular interest in the area of Biblical studies are the Hebrews (Habira) in the Exodus, the poor in the covenant code, prophetic traditions in the Old Testament, and the theme of the *ochlos* (crowd) in the New Testament. In the area of theology, special attention is being given among others to studies on theodicy, apocalyptic, the Suffering Servant, and the Messianic Spirit (Holy Spirit). The essential concern of *Minjung* theologians in using these two reference points is to interweave the Korean *Minjung* story and the Biblical story. In fact, Korean church history is being looked at again for evidence of the meeting together and interweaving of the two stories.

Being able to formulate her own indigenous theology, the Korean church has already begun to discern certain fundamental values. We see *Minjung* and the Korean church as subjects and not objects of history. Surely, during the last one hundred years, God has led the Korean church into the truth.

As the Korean church, under the guidance of the Holy Spirit ventures forward into a second century, these are some of the directions for the future:

The Korean church should emphasize *human* (body and soul) liberation as her goal, and the qualitative enhancement of the whole life of the Korean society to achieve this goal, the following tasks should be involved in her mission:

- (1) On the political level, the Korean churches should continue to work for the realization of democratic society and national unification, in which the participation of the *Minjung* is guaranteed;
- (2) On the economic level, the Korean church should try to form a self-reliant economy centering on the basic needs of the *Minjung* and the realization of their welfare.

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*The One who "proclaims release to the captives"*

*Who "sets at liberty those who are oppressed"*

*Is still awaited in the prisons and camps*

*The Pressrooms and campuses*

*The factories and farms*

*Of Korea.*

*Let us remember the many prisoners of conscience*

*Languishing in Korean prisons.*

*Let us remember the numberless ones*

*Who toil in the Korean sweat shops,*

*Especially the "factory girls"*

*Who strain their eyesight on cheap electronic gadgets.*

*Let us remember the ones who serve at personal risk*

*In the Urban Industrial Mission of the Korean church.*

*Let us remember the students and their teachers,*

*The humble folk in the church*

*And their valiant pastors.*

여 호 와 여!

O

LORD

HOW

LONG

?

Psalm 6:3

어느 때 까지 내 이까?

#### CREDITS

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## FOR FURTHER READING

*Fire Beneath the Frost*, edited by Peggy Billings, Friendship Press, New York, 1984.

This book tells of the struggles of the Korean people to retain their right of self-determination and their hope for the future. For this generation in Korea and for 100 years past the Protestant witness has been a part of this struggle. Prominent Korean and North American Church leaders offer a comprehensive look at the history, culture, religion and political realities that shaped Korea. Study guidance included.

*Song of the Soul: In Celebration of Korea*, by Lenore Beecham, Friendship Press, New York, 1983.

The joy of the diversity of the human family is celebrated by short studies of different aspects of Korean culture including poetry, art, folk tales, foods, festivals, dance, drama and religions. This is a book for all ages, a valuable reference book and study aid.

*The Korean Immigrant in America*, edited by Byong-suh Kim and Sang Hyun Lee, The Association of Korean Christian Scholars in North America, Inc., 1980, U.S.A.

What does it mean to be both Korean and American? This is the pivotal question dealt with in this volume of scholarly essays. The writers have responded to the question from a number of perspectives: sociological, psychological, pedagogical, theological and biblical. This book enriches our understanding of what it means to be a migrant people in a strange land.

*The Wish - Poems of Contemporary Korea*, edited by Lee Sun-AI and Don Luce, Friendship Press, New York, 1983.

This is a collection of practical voices from the farmers, the workers, the children, the men and women of Korea. It touches the heart of the readers, by moving accounts of their hopes, struggles, dreams and agonies.

*Korea/Update and Korea/Action*. Issued by North America Coalition for Human Rights in Korea.

Korea/Update summarizes recent political, economic and social developments in Korea, along with developments in U.S. policies toward Korea. Korea/Action, enclosed in Korea/Update, contains action suggestions, news from Korea-related groups and descriptions of recent resources. Quarterly 4-6 pages.

*Liberty to the Captives* by George Ogle, John Knox Press, Atlanta, 1977.

This book tells of the suffering in Korea and the challenges Christians face there. It recounts the efforts of missionaries witnessing to factory workers by working and living with

them in the 1960s. It tells how the church's stand for basic human dignity brought it into conflict with industry and government.

*Korean-American Relations at Crossroads*, Edited by Wonmo Dong, foreword by Edwin O. Reischauer; published by The Association of Korean Christian Scholars in North America, Inc., 1982, U.S.A.

Collection of essays by experts on Korea-American relations.

*Protestant Pioneers in Korea*, by Everett N. Hunt, Jr. Foreword by Martin E. Marty, Orbis Books, Maryknoll, New York, 1980.

This book gives a detailed account on the earliest phases of American Presbyterian and Methodist missionary activities in Korea and the response of the Koreans.

*Minjung Theology*, edited by the Commission on Theological Concerns of the Christian Conference of Asia.

"Minjung Theology of Korea is one of the most creative theologies emerging from the political struggles of Third World peoples." In this book some of Korea's foremost theologians set out the substance of faith as confessed in Korea and bring out its Korean character.

*Mission to Korea*, by George Thompson Brown, Board of World Missions, Presbyterian Church U.S., 1962.

A detailed account of the history of the former Presbyterian Church in the U.S. missionary work in Korea. A good resource book to understand Korean history and its fast-growing church.

*A History of the Church in Korea*, by Allen D. Clark. The Christian Literature Society of Korea, 1971, Seoul.

This book gives general background on geography, history and the culture of the Korean people, bringing the figures on economic development to the end of 1970. Also, included in this volume is a number of the outstanding men and women who have been leaders of the Church in Korea.

*Korean Patterns*, by Paul S. Crane, Holly Corporation, Publishers, Seoul, Korea, 1967.

This book is the first in a new series of popular handbooks on Korea which is published by the Korea Branch of the Royal Asiatic Society.

*Wildfire: Church Growth in Korea*, by Roy E. Shearer, William E. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966.

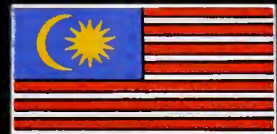
Case study of missionary activity in Korea by the Prebyte-rian and other major denominations, with consideration given to the religious, social, political and geographical situations affecting church growth.

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36 - India NE

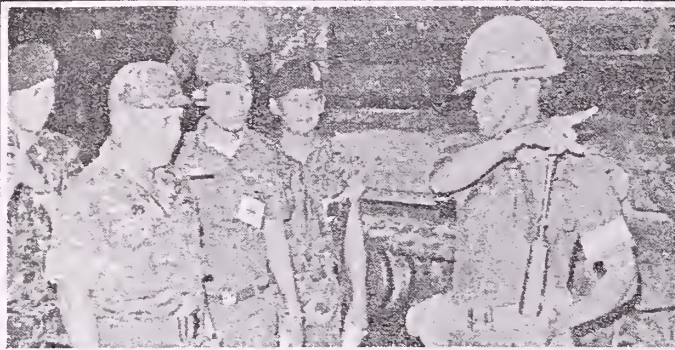


# THAILAND'S NIGHT OF THE GENERALS

**The Fourth  
Malaysia Plan**



**Italy  
in Asia**



The beginning: Sant receives reports from rebel troops; Prajark supports the coup at a rally

An attempt to unseat Prem crumbles as conspirators glimpse civil war

# The coup that never was

By John McBeth

*I landed at Bangkok airport 7 a.m. Apr. 1. Married at the Guest House 3 days.*

**Bangkok:** Even in a country which has seen 14 coups since the end of absolute monarchy in 1932, the April 1 abortive putsch against Thai Prime Minister Prem Tinsulanond was unprecedented. Many questions remain about the way the attempt was made, how it unfolded, and its political and security implications.

In the end, the three-day rebellion was not crushed — it simply fell apart and its prime mover, Gen. Sant Chitpatima, disappeared. Sant remained in hiding — possibly in Malaysia — after the United States withdrew an offer of asylum which Washington sources maintain was made on the first day of the rebellion.

Sant, 1st Army Region commander Lieut-Gen. Wasin Issarangkun na Ayuthaya and the colonels who pushed Sant to temporary power in Bangkok paused and then fell back from the brink of what threatened to become a civil war.

Not only was it the first time that provincial forces — and not the Bangkok-based 1st Army — proved a determining factor in a coup, but it was also the first time that the palace played an openly pivotal role. With rebel-held Bangkok pitted against a transplanted government based in Korat, 130 miles northeast of the capital, King Bumibol Adulyadej and members of the royal family accompanied Prem to Korat, helping to swing the balance of forces towards the premier.

With the 2nd, 3rd and 4th armies' commanders falling into step behind the silver-haired, 60-year-old Prem, it was clear from as early as dusk on the first day that the coup was doomed, as civilian politicians, ranking civil servants and prominent non-governmental figures streamed out of the capital for Korat to avoid any association with the rebel leaders.

One notable exception was Supreme Commander Gen. Serm na Nakhon, who was initially stripped of his post by the rebels, then later reinstated and appointed adviser to the new "revolutionary council" in an apparent move to broaden its base of support. Serm, whom aides

claim was virtually kidnapped from his home, says he made no effort to leave Bangkok because he wanted to be in a position to lay a restraining hand on the coup leaders and prevent bloodshed.

Political observers believe Serm, 60, will emerge from the affair unscathed, noting that he faces mandatory retirement in the October annual military reshuffle. But with a far-reaching post-coup purge in the offing, it is clear the army will lose almost an entire layer of field-grade officers as a penalty for their involvement in the power play.

Chief among these officers are regimental commanders Manoon Rupekachorn, Prajark Sawaengchit, Charnboon Petrakul, Pridi Ramasut, Punlop Pinmanee, Choopong Mathawaphen and at least 15 other Young Turk colonels. They are almost all graduates from Class Seven of the prestigious Chulachomkhlaio Royal Military Academy.

Manoon, widely regarded as the brains behind the movement, kept a low profile during the action, despite being appointed secretary-general of the revolutionary council. He made no public statements and few if any of the hundreds of reporters outside rebel headquarters recall seeing him.

Prajark, on the other hand, in typical form, was eminently visible: tailored uniform, sunglasses, a heavy pistol strapped to his hip. He toured rebel positions in an open vehicle and appeared at a rally in a mid-city park where he accused Prem of hiding under a woman's skirts — revolutionary council announcements over Bangkok radio likened Prem himself to a woman. Punlop, the REVIEW has learned, broke into the Interior Ministry with 30 soldiers on the second morning of the coup, and hustled away a ranking official at gunpoint.

Class Seven has remained remarkably cohesive since its members graduated. But it was only during the rule of authoritarian prime minister Tanin Kraivixien in 1976-77 that its dissenting voice began to

be heard. That voice brought a new dimension to a military power structure that had undergone a dramatic change since the overthrow of Thanom Kittikachorn and Prapas Charusathiara in 1973, and the sudden death in 1976 of Gen. Kris Sivara, regarded as the only army commander since the Thanom-Prapas days with enough clout to be labelled a strongman.

With the old cliques disintegrating and no one of sufficient stature to keep things in check, the alignment of forces within the army began to take on a pattern dictated by the comradeship of old alumni, command of active combat units, and the enunciation of a new idealistic outlook — heartfelt or otherwise.

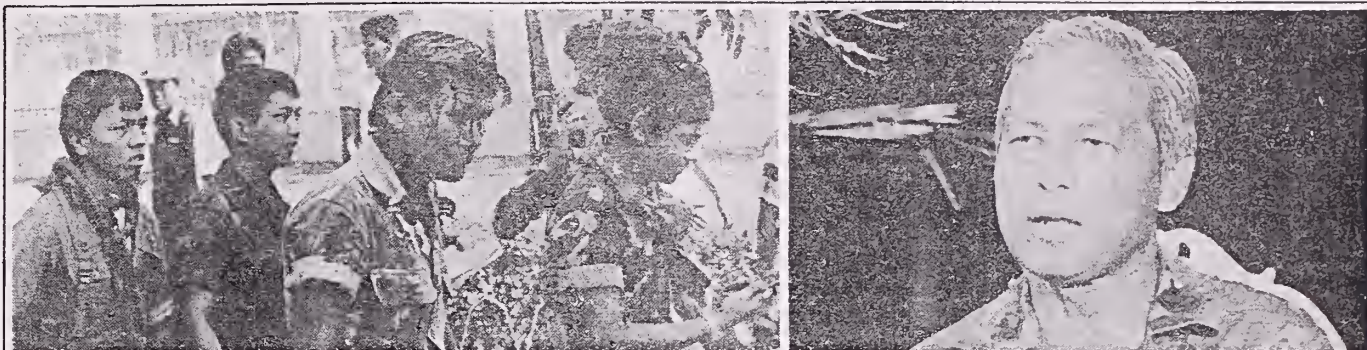
Despite the paradox of earlier statements that they were dedicated to disentangling the military from political life, the Young Turks rapidly became deeply involved in behind-the-scenes manoeuvring. They lent active, if cautious, support to premier Kriangsak Chomanan following the October 20, 1977, coup which ousted Tanin. Then they played a leading role in Kriangsak's downfall little more than two years later as former Kriangsak aide and Young Turk leader Col Chamlong Srimuang switched allegiance to Prem.

Significantly, 1977 saw the emergence of the so-called Democratic Soldiers, a grouping of mainly Supreme Command and army staff officers who used the newly-launched *Tawan Mai* weekly magazine as a mouthpiece to advocate liberalism and a more democratic political system. Their leader, Maj.-Gen. Rawee Wanpen — then an officer in the Internal Security Operations Command (Isoc) — based much of what he wrote on the teachings of a former member of the central committee of the Communist Party of Thailand (CPT), Prasert Subsunthorn, who defected to the government in the 1960s.

Both the Democratic Soldiers and Young Turks shared a common philosophy and developed along similar lines. But

*Serm*

*Apr. 1981*



The end: slightly wounded rebel officers are marched away; Prem announces that the coup is over.

PHOTOS UP

while the Democratic Soldiers have followed a measured and more scholarly approach, the Young Turks tended to be far more vocal in their demands.

Listeners noted that when the chips were down on the second day of the coup attempt, revolutionary council radio announcers were quoting verbatim from the February issue of *Tawan Mai* which outlined the full platform of the Democratic Soldiers for the first time. There was also a familiar ring to some of the economic policies outlined in rebel announcements, including nationalisation and tighter government control over private enterprises, land reform, guaranteed prices for agricultural products and the elimination of monopolistic practices. Insiders say the Democratic Soldiers were behind the recent decision to terminate the Summit Industrial Corporation's lease of the Bangchak oil refinery and bring the plant back under government control (REVIEW, March 6).

The rivalry between the factions increased tension in military ranks. But what particularly annoyed senior officers were moves by the Young Turks to gain promotions while at the same time staying in direct command of field units — the instruments which ensured their political potency. It is widely felt that by listening to them perhaps more than they should have done, first Kriangsak and then Prem only hastened the explosion that was to come.

Whether Prem was — as rumoured — planning a reshuffle of lower-ranking military officers later this month is uncertain but, if he was, then the timing of the coup attempt becomes more significant. Chamlong, who accompanied Prem to Korat and remains secretary-general of the Prime Minister's Office, certainly appears to have put more distance between himself and his Chulachomkhlaio classmates — many of them dismissed from service at the height of the coup and now awaiting investigation and court martial.

Chamlong's name has more recently been linked to the Democratic Soldiers, as has that of Maj.-Gen. Arthit Kamlang-ek, a bitter opponent of Sant, who saw his loyalty to Prem during the coup rewarded by being promoted from deputy commander of the 2nd Army to commander of the 1st Army Region in place of the disgraced Wasin. Arthit helped to engineer Prem's, extension as army commander-in-

chief in October 1980, a move opposed by the Young Turks and supported by the Democratic Soldiers.

Given the Thai art of compromise and the traditional military way of handling its own, it is not clear just how harshly the Young Turk leaders will be treated. Although intelligence sources maintain that Vietnamese forces on the Thai-Kampuchean border were in no position to take advantage of the situation, career officers are likely to take a dim view of the fact that Charnboon, Punlop and Prajark in particular left for Bangkok with their troops to support the coup, thus weakening the eastern border defences.

It is no secret that many of the generals wanted to see the destruction of the Young Turks, but if the coup has effectively achieved this there is no guarantee that a new movement built around the four later classes from Chulachomkhlaio will not rise to take its place.

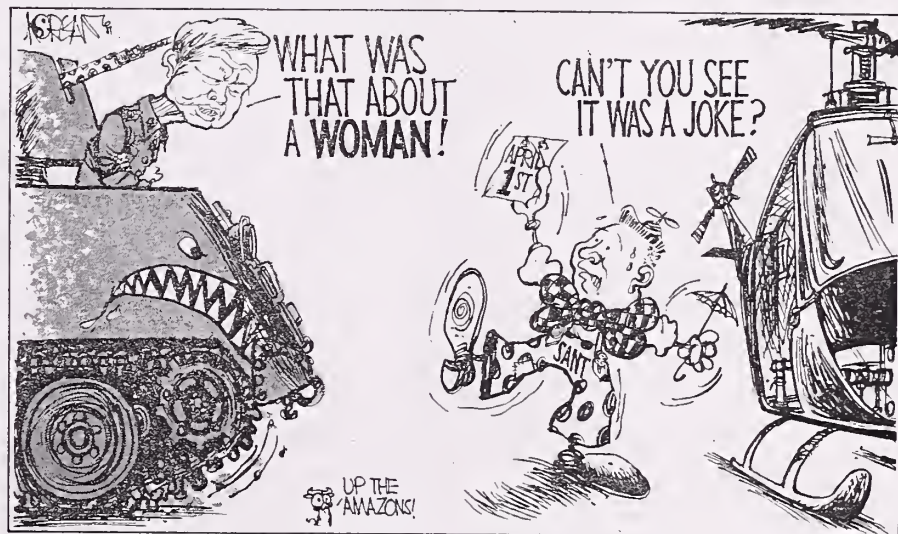
Diplomats and observers see little place for euphoria over the defeat of the coup attempt. Neither, apparently, does Prem, who delayed his return to Bangkok by a full day after the city had been secured. While the temptation has been to view his return in terms of renewed strength, populist revolutionary council statements — opportunist and almost desperate in their plea for support — struck a responsive chord among many Thais.

Mindful of a residual bitterness in the

ranks of the military, the premier faces problems ranging from a weak, indecisive government and controversial cabinet figures — whom he appointed just before the coup — to sharply rising costs and a steadily deteriorating economy. Some observers feel he may become more authoritarian, but, as one senior diplomat noted: "I don't think you can predict what he will do. We have no sense of his ability. He has had it within his power to propose changes which would be accepted, but in the past he has held back."

No one has doubted Prem's sincerity and honesty, but there have been questions about his ability to govern in a country where political footwork demands the skills of a tap-dancer. Because many of his closest subordinates and advisers were involved, the coup cannot simply be dismissed as the act of a power-hungry clique which thought its time had come. Neither, however, can it be justified in the existing unsettled political climate nor in the long-term interests of the sort of stability that always seems just out of reach. As one veteran Thai politician told the REVIEW recently: "How can we be expected to develop political maturity when the military keeps on intervening?"

Probably as controversial as the coup itself was the role of the king, whose involvement in politics can be traced back to the aftermath of the October 14, 1973, student-led uprising, when he persuaded field marshals Thanom and Prapas to go



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*The king and queen: never so visible.*

into exile to head off further bloodshed.

Never has the king been so visible in a crisis as during the abortive coup, but there are those who feel he was left with little choice following the reported refusals of the Young Turks and Sant to answer a summons to Chitlada Palace as the rebellion unfolded. While the king made no public statements, his presence in Korat along with the entire royal family left no doubt as to the outcome of the coup, but raised serious concern over what effect it will have on the future role of the monarchy.

Revolutionary council statements accused Prem of bringing "the sky to the earth," and Sant complained on the second day of the coup: "I am not happy at anybody who wants to take personal advantage under the umbrella of the king." Prem has since said he is grateful to the monarch for giving him valuable advice and was quoted as telling his first cabinet meeting after the crisis: "Whether you believe in the king's grace and prestige or not, you have to believe it."

In a BBC documentary on the royal family last year, the king spoke about his role. After last week's events, his remarks appear almost prophetic: "It seems to be a very bad thing to defuse a crisis because one touches politics, but if we try to put some reason into the heads of people I don't think that is so bad. And even the words defusing the situation — I don't think they are very bad. If you don't defuse a bomb, it will blow up . . ."

Asked by the BBC interviewer whether he thought he was susceptible to being used by various groups, the king replied: "It's quite normal that people will use the king. He's here to be used like in your country, in Britain . . . but the way of using depends on us also, that we are doing things for the country, for the people, and we don't have any secret. So if things we are doing are very open, the various groups as you say cannot use us because if [they do] it will be to their detriment." ■

# The coupmakers' order of battle

**Bangkok:** Prime Minister Prem Tinsulanond organised Thailand's biggest military airlift to end last week's attempted coup d'etat but, in an almost comic touch, the strike into Bangkok itself was largely mounted aboard a fleet of air force buses.

Prem began putting the airlift together within hours of reaching the Nakhon Ratchasima headquarters of the 2nd Army, the formation he had commanded before he was moved to Bangkok as assistant army commander in October 1977. It is apparent, however, that while the premier had the air force and the navy on his side, government forces entering the capital on the final day of the short-lived rebellion were actually outnumbered by as much as two to one.

But, in the best tradition of Thai coups, there was no combat. As volatile as they might sound on the airwaves, opposing elements of the Thai army have never really shot it out with each other in the past 30 years.

Gen. Chalard Hiranyasiri allegedly broke that convention by killing 1st Division commander Maj.-Gen. Arun Thavatasin during a coup attempt on March 26, 1977. He was executed for that. Most reports suggest the Young Turk faction behind last week's takeover rose to promi-

nence through links with Chalard's son, Maj. Asvin Hiranyasiri, a classmate of theirs at the Chulachomkhlaio Royal Military Academy who was jailed for involvement in the 1977 coup but later released and reinstated in the army.

The Chalard coup bid, mounted by a force of only 300 from the Kanchanaburi-based 9th Division, ended without further bloodshed and with rebels and government soldiers embracing. There were similar scenes last week, the only significant casualties being a motorcyclist killed in a brief exchange of fire and a colonel who was shot in the hip.

The Young Turks raised probably the biggest force yet used in a Thai coup attempt. They were apparently confident of success with Lieut-Gen. Wasin Issarangkun na Ayuthaya, commander of the pivotal 1st Army Region covering Bangkok and the eastern provinces, backing them. Units involved included:

► Three battalions of the Bangkok-based 1st Regiment of the 1st Division under Col Pridi Ramasut, who is also understood to have been instrumental in drawing elements of the police into the rebellion. The 4th Battalion of the 1st Regiment remained loyal to Prem for a good reason: garrisoning Chitrlada Palace,

King Bhumiphol Adulyadej's official residence, it is commanded by Crown Prince Vajiralongkorn, who holds the rank of lieutenant colonel in the Thai Army.

► Elements of two battalions of the 1st Division's 31st Regiment, under Young Turk Col Charnboon Petrakul. Regarded as probably the best infantry unit in the Thai Army, the 31st forms part of the main defence line along the Thai-Kampuchean border, holding positions north and south of Aranyaprathet.

► Two of the three battalions of the 9th Division's 19th Regiment, based at Wattana Nakhon, 20 miles west of Aranyaprathet. The regiment, under Col Pinlop Pinmanee, another prominent coup participant, acts as a reserve force for the border and is normally stationed at Kanchanaburi, northwest of Bangkok.

► The 2nd Battalion of the 1st Division's 11th Infantry Regiment, which was taken out of frontline positions north of Aranyaprathet about three months ago, reportedly for becoming too involved in the border black market. Battalion commander Lieut Col Boonyong Boocha, a much younger officer who did not get along with his no-nonsense, apolitical boss, Col Issarapong Noonpakdi, is known to have chafed over being sent into reserve at Wattana Nakhon, where his closer relationship with Pinlop became a factor in his decision to join the coup. Boonyong's executive officer, Maj. Surarat Jantrathip, was also named as a participant.

► Two battalions of Col Prajark's Prachinburi-based 2nd Regiment of the 2nd

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Division, a former border unit that is now being held in reserve. The Chon Buri-based 21st Regiment, which makes up the other half of the 2nd Division, remained loyal to Prem and played a key role in occupying the capital on the final day. Military sources say Prajark had driven across town to try to convince the 21st Regiment commander, Col. Manas Aramsri, to change sides, but he was captured by the very blue-scarved troops he hoped to recruit.

► The Bangkok-based 4th Tank Battalion of Young Turk leader Col. Manoon Rupekachorn's 4th Tank Regiment, the unit with the largest number of tanks in the Thai Army. The regiment's 5th Battalion, with newly-acquired M48A5 tanks, was not moved from its forward base just west of Wattana Nakhon, where it has been since late last year.

► The 1st and 3rd squadrons of the Bangkok-based 1st Cavalry Regiment, equipped with V-150 armoured cars. A classmate of both Manoon and Prajark, regimental commander Col. Choopong Mathawaphan, was senior aide de camp to Prem.

► The Saraburi-based 17th Tank Battalion, a newly formed unit that dis-

patched seven M-41 light tanks to Bangkok. The 11th Cavalry Squadron, also stationed at Saraburi — an important crossroads town 70 miles north of Bangkok, and home of Thailand's Armoured Warfare Centre — appeared to align itself with government forces despite being under Choopong's command.

► Other significant coup elements came from the 1st and 21st artillery regiments, the 11th Engineer Battalion, a transport unit and the 1st Military Police Battalion under Col. Sakorn Kitwiriya, who is known as a close confidant of Manoon.

Analysts put the strength of the coup force at about 8,000 men, though probably not that many were sent into the streets. Many of the coup troops probably did not realise what was going on, particularly troops from the eastern border region who travelled in convoy to Bangkok and arrived shortly after midnight.

Prem initially applied psychological pressure, first sending F5 fighter-bombers over the capital from the American-built air base at Nakhon Ratchasima, then relying on leaflet-dropping spotter aircraft and the loyalty of the air force and radio stations in Bangkok to broadcast messages opposing the coupmakers. But

preparations were already well under way for the airlift, built around three C130 Hercules transports recently purchased from the United States and a twin-engined C123 Provider. A bridgehead had already been established at Don Muang Air Base, adjoining Bangkok's international airport, where Foreign Minister Air Chief Marshal Sitthi Sawetsila helped coordinate the operation after cutting short a visit to Sri Lanka.

Military sources say Prem drew on the 23rd (Nakhon Ratchasima-based) and 6th (Ubon Ratchathani) regiments of the newly raised 6th Division and the 3rd (Nakhon Ratchasima) and 13th (Udon Thani) regiments of the 3rd Division to put together four battalions for the airlift.

One reason for the haste with which the force was assembled is understood to be Prem's concern over the way the coup leaders had depleted vital Kampuchean border defences. But the royalist premier obviously had other motivations as well, among them the approach of Chakri Day (April 6) when King Bhumibol and Queen Sirikit traditionally pay homage at Bangkok's magnificent Temple of the Emerald Buddha to the founder of the monarch's dynasty, King Rama I, who es-

## A war of words but not of bullets

By Paisal Sricharatchanya

**Bangkok:** It was three hours after dusk on March 31 when five army regimental commanders, all key colonels in Thailand's Young Turks movement, arrived at Premier Prem Tinsulanond's official Bangkok residence near Supreme Command headquarters. Frustrated by frequent squabbling within the government, worsening economic problems and a society riddled with crime, the officers, Col. Manoon Rupekachorn, Col. Prajark Sa-waengchit, Col. Punlop Pinmanee, Col. Sakorn Kitwiriya and Col. Prap Chotekasathien, demanded that Prem stage a coup against his own government, dissolve parliament and usher in an authoritarian regime to rectify the country's ills. The Young Turks' demands were rejected. Prem reportedly told them that as long as he remained leader of the government he would not stage a coup, nor would he permit anybody else to engineer one.

In an interview with the REVIEW at his temporary headquarters in Korat during the abortive coup, which the colonels subsequently pushed through without him, Prem said: "I refused. I talked to them at length for several hours, explaining that the government was already trying its best to solve various problems and that a coup at this stage would not improve things but would put the country back."

According to sources close to the Young Turks, Prem was given two more demands after his refusal to go along with the coup: he should resign as premier and army commander and agree to stay out of politics; and he should accompany the officers to an undisclosed place, where he would

presumably be kept under house arrest. As the negotiations went on into the night, the coup forces were already on the eastern outskirts of Bangkok.

The sources said that after lengthy discussions Prem indicated he would resign. In the presence of the young officers, he reportedly phoned the palace, requesting an audience with King Bhumibol Adulyadej. When Prem left his residence around midnight, the Young Turks were under the impression he intended to resign.

No direct comment from Prem over the reported resignation was available, but the premier told newsmen later that after discussions with the Young Turks became deadlocked, he broke away and went to Chitrlada Palace. He did not elaborate on how he was able to leave his residence. Prajark's claim during a public rally organised by the rebel leaders at Sanam Luang, Bangkok, on the evening of April 2 that Prem had tricked him into talking with Queen Sirikit on the phone while the premier made good his escape could not be substantiated.

The same sources said that after waiting in vain for Prem to return, some of the officers went to see Supreme Commander Gen. Serm na Nakhon to ask him to head the coup. Serm turned them down and told them there was still time to change their minds.

The Young Turks then quickly turned to deputy army commander Gen. Sant Chitpatima. Thai and Western sources agree that, though there may have been some previous dialogue between the Young Turks and Sant, it had not been agreed be-

forehand that Sant would act as coup leader. He was chosen at the last minute, after Prem and Serm both rejected the coup attempt, they said.

Shortly after 1 a.m. on April 1, Prajark left Prem's residence and led his troops to take over Radio Thailand. As he moved on to the Channel 9 TV station, tanks rolled into position and other forces moved to secure more installations. Although the Revolutionary Council broadcast said the takeover was completed by 2 a.m., Thai and Western sources said it was not completed until several hours later.

Through the first hours, Supreme Commander Serm remained at his residence. It was not until dawn that Col. Charnboon Pemtrakul, commander of the 31st Infantry Regiment, arrived to take him to the military auditorium that served as coup headquarters.

There are conflicting versions of the circumstances under which Prem went to the headquarters of his old unit, the 2nd Army, in Korat. According to one informed military source, Prem was originally supposed to be picked up at the air force base adjoining Bangkok's Don Muang Airport by Arthit in a helicopter. The source said Prem was on his way to the airfield shortly before 7 a.m. when Arthit alerted him that his helicopter had been intercepted by another helicopter gunship and could not land.

Prem was forced to return to the palace, where court sources say the king had grown extremely worried about the military crisis. The monarch finally heeded Prem's advice to travel to Korat. By 10 a.m., according to this version, the king, queen and other members of the royal family were on their way in a long motorcade. Accompanied by Prem, they arrived in Korat shortly before 1 p.m. and took quarters in a mansion on the outskirts of the main Suranaree Camp, which



tablished Bangkok as the capital in 1782.

The troops flew to Don Muang in four waves, landing in pre-dawn darkness. As the sun rose, they boarded buses and trucks for the ride into Bangkok along streets free of the traffic that normally chokes this crowded city. Entering the capital at the same time from the southeast coast was a motorised column crucial to the psychological impact of the operation: a Sattahip-based Marine battalion and strong elements of the 21st Regiment, backed by armoured personnel carriers and jeeps armed with 106 mm. recoilless rifles and machine guns — the only armour and heavy weapons the government forces brought with them.

Apart from scattered shooting behind parliament and at one point near Chitralada Palace, the seizure of the city was accomplished virtually uncontested.

The capture of Prajark, whose jeep had dutifully stopped at a red traffic light, ended any chance of a climactic shootout. By far the most aggressive of the coup leaders, the 43-year-old regimental commander was taken into custody at gunpoint along with Sakorn and deputy 1st Army commander Maj.-Gen. Thongterm Pobsuk.

— JOHN McBETH

houses 2nd Army headquarters. The mansion is owned by Prem, who built it when he was 2nd Army commander.

Although all four TV stations, Radio Thailand and other radio stations in Bangkok appeared to be under the control of the coup forces and were beaming Revolutionary Council announcements and orders, the rebel leaders apparently overlooked other vital means of communication. Don Muang Airport remained open, the nationwide long-distance telephone system was functioning, and international newsagencies' wire links with the rest of the world were uninterrupted.

Sant's delay in making his first scheduled TV appearance strongly indicated that the rebels were having problems consolidating power. The broadcasting networks began announcing Sant's imminent appearance before noon, but it was not until 2:45 p.m. that he finally came on the air, and when he did it became obvious that the coup was far from completed.

Seated with him during the 15-minute appearance were a worried-looking Serm, then called "adviser" to the Revolutionary Council, plus 1st Army commander Lieut.-Gen. Wasin Issarangkun na Ayutthaya, one of the three deputy coup leaders, Deputy Supreme Commander Adm. Ket Santivejjakul and deputy air force chief-of-staff Air Chief Marshal Charas Vasurat.

Conspicuously absent were navy commander Adm. Samut Sahanavin and air force commander Air Chief Marshal Panang Karntarat, though both were named as deputy coup leaders. Informed sources said Samut had rejected the coup bid from the start, and throughout the three days of crisis was at Sattahip naval base, keeping in close contact with Prem.

Meanwhile, Prem was rallying support at Korat, where his private home was turned into his headquarters.

Prem hit back at the rebels with his first radio broadcast from Korat in the late

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afternoon of April 1, dismissing rebel claims that he had resigned as premier and army commander. He said his government had set up a temporary headquarters and that the king and queen and all members of the royal family were there. Prem stated in the broadcast that the majority of the armed forces, police and civilians did not support the rebellion, and the coup was illegal. He appealed to those who had been "misguided" to return to barracks.

This first broadcast was barely audible in Bangkok, because the 50-kw. transmitter at Radio Thailand's Korat station was old and operating at barely half power.

The government loyalists realised that the more stations they had the sooner the rebellion would be over. By nightfall, all radio stations in the northeast and the Public Relations Department TV channel in Khon Kaen, plus provincial radio stations in the north and south, were linking their broadcasts or relaying transmissions from the temporary headquarters. A battle of the air waves gradually gathered momentum.

When this correspondent arrived at Prem's headquarters about midnight on April 1 the atmosphere was tense. Special Forces troops goose-stepped around the two-acre compound while heavily armed guards ringed the mansion itself. King Bhumibol and Queen Sirikit had already

retired to the upper floor. Tents had been erected around the compound, now swarming with high-ranking officers from the three branches of the armed forces. More important than their support for Prem, they were there to show their loyalty to the king, who was the key figure in rallying national unity.

Among those who arrived in the early hours of April 2 were army chief-of-staff Gen. Prayuth Charumane and Lop Buri Special Warfare Centre director Maj.-Gen. Anek Punyathi, who excitedly told his colleagues that out of a misunderstanding he had reported to the rebel leaders in Bangkok, but had later been able to make his escape.

**B**y dawn on April 2, an air force plane took off from Korat airbase with 50,000 government leaflets, the first load of a total of 200,000 leaflets to be dropped over Bangkok. Hurriedly printed the previous night, the leaflets were signed by Prem in his capacity as army commander. They echoed the same message as his previous broadcasts and set a 3 p.m. deadline for all rebel troops to return to barracks.

A feeling of confidence was evident. The 2nd, 3rd and 4th armies plus the entire navy and air force had closed ranks behind Prem. The government was winning the battle of the air waves as more stations

switched to broadcasts from Korat and reception in Bangkok improved. But doubts still lingered over what action the government should take once the deadline for surrender had expired.

But at rebel headquarters in Bangkok, leaders admitted there were many problems to overcome. In what was clearly a desperate effort to strengthen their position, the coup leaders reinstated Serm as supreme commander and put him on television and radio to try to wring further support from the military.

The original government deadline to surrender was extended to 5 p.m. The rebel command organised a public rally for the same hour. In another move to gather support from Bangkok liberals, rebel leaders announced plans for "full democracy," with promises that parliament would be reconvened immediately and a new government with majority support formed within 15 days. Apart from a contingent of union members who broke out in loud applause, most of the onlookers showed little enthusiasm. When the 5 p.m. deadline passed without incident, with only a solitary air force reconnaissance plane orbiting overhead, troops guarding the rebel headquarters visibly relaxed.

But government troops struck the following day and Sant went into hiding. By mid-week his whereabouts were unknown. ■

## Prem's problem: velvet fist in a velvet glove?

By David Jenkins

**Singapore:** The April 1 coup attempt in Bangkok not only emphasised the concern in Thailand over what is seen as the endemic vacillation of the government of Prime Minister Prem Tinsulanond — it has highlighted a parallel, though polite and private, concern among Thailand's Asean partners about Prem's capacity to provide firm leadership, notwithstanding his decisive counter-attack against those who led the abortive coup.

Although relieved at the failure of Gen. Sant Chitpatima's half-baked grab for power, and inclined by nature and diplomatic necessity to be loyal and uncensorious of an ally, Asean leaders were reportedly expressing some private sympathy for the Thai army officers whose frustration with Prem led them to take such drastic steps.

This was particularly apparent in Indonesia, where leaders, having seen constitutional democracy fail in the early 1950s, tend to argue that it is only through strong, preferably military government that Thailand can hope to tackle its current problems. And Prem, according to this view, has failed to provide the necessary leadership.

However, accusations of vacillation are not the most significant Indonesian complaint about Prem. What disturbs Jakarta even more is that on one key issue — Kampuchea — Prem has refused to be a weak and malleable leader: he has not

responded as hoped to Indonesian entreaties for Thailand to accept the fait accompli of Vietnamese control of Kampuchea.

This irritation has not been far below the surface recently. When President Suharto flew to Bangkok on March 25, Indonesian sources maintain, he was hoping to persuade Prem that it was time to reach some sort of compromise on Kampuchea (REVIEW, April 3). Indonesia, he is said to have told Prem, had followed the efforts being made to promote a national front among Khmer resistance groups but did not think they would come to anything. At the meeting, it is said, Suharto was able to make little headway. As in the past, the Thai response was: "Give us more time. Have more trust in us."

When, 48 hours later, Indonesian Muslim extremists hijacked a Garuda DC9 and forced it to fly to Bangkok (page 28), Indonesian officials are said to have been impatient and irritated by Prem's initial refusal to allow Indonesian commandos to storm the aircraft.

The coup, so soon after the hijackers were routed, tended to confirm the view held by some officials in Jakarta that Prem was not sufficiently forceful. "There is a widening disappointment in Jakarta circles with Prem," an Indonesian editor commented. "When one of the coup leaders said he [Prem] was indecisive and like a woman I think many people here tended to chuckle and say, 'Yes, we know what

they mean'." On the other hand, Indonesian leaders were surprised at the way Prem managed to rally forces against the coup and reassert his authority. In private, many Indonesians frankly admit that they are baffled by Thai politics.

Whatever their private reservations about Prem's competence — and Singaporeans and Malaysians have also been privately critical of his leadership — the Asean members adhered punctiliously to the tradition by which almost nothing of any consequence is said in public until the dust has settled. At the same time, Thailand's four Asean partners are also careful not to make any public statement which might unnecessarily affect stability in this frontline state.

Excluding the premature announcement by the Thai Embassy in Kuala Lumpur that the change in government was no more than "old whisky in a new bottle," the only substantive comment in the Asean countries on the affair was the statement by Philippine Foreign Minister Carlos Romulo that he was confident the change of leadership would in no way affect Asean cohesion and strength.

If the Asean governments tended to say nothing, the Singapore afternoon daily newspaper *New Nation* spoke out. In a front page editorial, entitled "Welcome move," on the day of the coup, the paper said that, given the political bickering surrounding Prem's first major crisis and the ensuing cabinet reshuffle, "the army takeover in Thailand is almost welcome."

The lesson would seem to be that when it comes to Thai coups, it is safest to adopt a do-nothing policy until the position becomes clear. In this case, to the embarrassment of some, it has turned out that the old whisky is still in the old bottle.